

Cal 5. G. 2

ANTICRISIS.

OR, A

DISCUSSION

OF

A scurrilous and malicious Libel, published by one Mr. James Man of Aberdeen, intitled, *A Censure and Examination of Mr. THOMAS RUDDIMAN's philological Notes on the Works of the Great BUCHANAN, more particularly on the History of Scotland, &c.*

By THO. RUDDIMAN, A. M.

*Semper ego auditor tantum ? nunquamne reponam,
Vexatus toties ?* — Juvenal.

Non modò accusator, sed ne quidem objurgator ferendus est is, qui, quod in altero vitium reprehendit, in eo ipse deprehenditur. Cic.

Malefacere qui vult, nusquam non causam invenit. Syr.
Vis consilii expers mole ruit sua. Hor.

E D I N B U R G H :

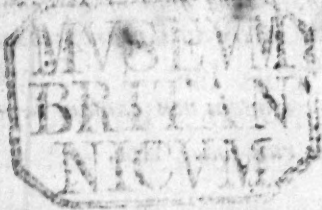
Printed by THO. and WAL. RUDDIMANS. And
sold at their Printing-house in the Parliament-Close,
and by the Booksellers in Town.

MD. CC. LIV.

26

Ad Jacobum Mannum Parodia, ex Catullo.

Quænam te mala mens, miselle *Manne*,
Agit præcipitem in meos libellos?
Quis Deus tibi non bene advocatus
Vecordem parat excitare rixam?
Anne ut pervenias in ora vulgi?
Quid vis? quâlibet esse notus optas?
Eris: quandoquidem meos libellos
Cum longa voluisti adire pœna.



To the READER.

IT might reasonably have been expected, after the various Treatises, Pamphlets, and scurrilous Papers published against me within these few Years, that the Spleen and Indignation of my Adversaries, the Authors of them, would by this time have been satiated, and that they would at last have spared my grey Hairs, and suffered me to pass the small Remainder of my Life in Peace and Quietness, without giving me any farther Disturbance. But such is the inveterate and unrelenting Rage of some Men, that, like the Horse-leeches two Daughters, it can never be satisfied; and that nothing but Death, and oft-times not that, can set Bounds to it. This has in a singular Manner been my hard Fate; for when I hoped, that all my Persecutions were at an End, a fresh one is raised against me, and that more cruel and furious than all the rest I have suffered formerly, put together. The Author of this new Attack has, after the Example of all his Predecessors, except the Reverend Mr. *Logan*, thought fit to skulk behind the Curtain, and not to let the World know, who

or whence he is, as if Bolts thrown in the dark were likely to do the greater Execution, by the Concealment of the Person and Place from whence they are let off. But whatever might induce others to use that Method, it is not improbable, that this Author might have had another Design in it, *viz.* that he could not but foresee, that the barbarous Manner in which he treats me, and the Ribaldry and opprobrious Names he gives me, in almost every Page of his Work, could not fail not only to appear detestable to all grave and judicious Men, but also to give Disgust to the most sanguine of his own Party; or perhaps like an *Apelles*, he has thought fit to conceal himself behind the fine Picture he has drawn of me; and, according to the favourable or unfavourable Judgment the World should pass upon it, he would own or disown himself to be the Drawer of it. But even in this he has not been so circumspect as he might; for, before this monstrous Birth of his came to see the Light, he has suffered the Matter to take Air, and that it should be generally known, that the Parent of it is one Mr. *James Man*, Chaplain to an Hospital in the City of *Aberdeen*. But be these things as they will, what is most remarkable, and truly astonishing in this STRANGE MAN is, the infinite Pains he has been at, in rummaging thro' Authors of
all

all Sorts, both ancient and modern, not like the industrious Bee, to suck from them the Honey of useful Instruction and Knowledge, but, on the contrary, by inverting *Sampson's* Riddle, to bring Bitter out of Sweetness; and, like the noisome Wasp, to draw Poison out of these wholesome Herbs, and to discharge it very plentifully, not only against me, but against all others, who will not chime in with his fantastical Opinions; and, which is still worse, to pervert in many Instances the Meaning of the Authors whence he bring his Citations, and to publish not a few of them, otherwise than they are found in the best Editions.

When I first read over this formidable Piece, I was at a stand what to do with it: For on the one Hand it appeared, that the fanatical Rage with which he pursues, and the vile Names he every where gives me, could not fail, as I said, to give Disgust to the most violent of his Party; and that Persons of good Sense and Learning, would of themselves perceive, how unjustly he has all along dealt by me, so as it should seem unnecessary in me to regard it, or to make any Reply to it. But on the other hand, when I considered, that not only my Character, but the Cause of Justice and Truth are concerned, I prevailed with myself to set about giving it an Answer. The Reasons

sons which induced me to engage in this otherwise ungrateful Task, were chiefly these: *First*, That there are some things contained in that Performance, the Falshood whereof (as there are none other now living that can do it) I thought myself obliged to discover to the World. *2dly*, To wipe off the Slur, which this Author has made it his Business to cast upon my Edition of *Buchanan's* Works, and to shew, that notwithstanding the innumerable Faults he most disingenuously charges it with, it is incomparably more correct and perfect than any that went before. And, *3dly*, That tho' I am advanced to such a Term of Life, as few Mortals do exceed, being now in the eightieth Year of my Age; yet, by the Divine Goodness, I enjoy such a Measure of Memory, Judgment, and other rational Faculties, as enable me to show, I am not that *Dreamer*, that *Dotard*, that *Bungler*, he every where represents me; and that tho' I am now *in the Dregs of Life* (as he with his usual Civility expresses it) I am yet in a Condition, not only to stand my Ground against the virulent Darts he has thrown at me, but also to make them rebound upon the Head of him that threw them; and what is said in the Fable of the Viper's biting the File, that

— *fragili*

— *fragili quærens illidere dentem*
Offendit solido—

is truly applicable to the envenomed Teeth of this iraged Aggressor. The *fourth* Reason I had for entering the Lists with this new Adversary was, that I might remove a Pretence, not uncommon with those that deal in Controversy, who, when a Reply is not made to their Performances, would have the World believe, that they were therefore unanswerable. This has been my Case with the Reverend Mr. *Logan*, who, because I returned Answer only to the first of the six Treatises he has written against me, upbraids my Silence, and flatters himself with an Opinion, that he had got the Victory over me, as if the Truth of Things could be altered by his voluminous Declamations against it.

It remains I should say something concerning the Improvements I have made of *Buchanan's* Text, and the Assistances I had for that Purpose; and these were chiefly the two mentioned in my Preface. *First*, The excellent Notes written on his History, by the very learned and judicious Mr. *Thomas Crawford*, sometime Professor of Philosophy in the College of *Edinburgh*. And, *2dly*, A Manuscript Copy of the first fifteen Books

Books of that History, which I had from the Library of the said College. This certainly has been transcribed from the Papers, or perhaps dictated from the Mouth of the Author. It is written in a fair and legible Hand; and of how great Use it has been for correcting *Buchanan's* Text in a vast Number of Instances, every body will see, who will read the Notes, wherein I shew the Justness of the Alterations I have made in following it. This Manuscript has been a great Eyc-sore to Mr. *Man*, who most unjustly runs it down upon all Occasions, for no other Reason, but because my Edition is by its Means rendered vastly more perfect than otherwise it would have been, and lest any thing should come from me, that should be acceptable to the learned World. Not but that several Errors have crept into that Manuscript, a Chance which no human Diligence can altogether prevent: For which Cause, I have followed it no farther, than where I judged it to be in the right. Nor does it appear, that this Author has proved it to be in the wrong in so much as one single Instance, where I have been directed by it. But besides the Helps I had from Mr. *Thomas Crawford*, the foreign Editors, and even this Manuscript, there are a great many other Places, which I have rectified in *Buchanan's* History; most of them

them indeed being owing to his Transcribers or Printers; but I hope it is no Heresy to say, that even some of them may have escaped that great Author himself: And these are they which have chiefly spirited up this *Man* against me, and raised his Indignation to a Pitch not much less than that of *Menalcas* in the Pastoral,

Ut si non aliqua nocuisset, mortuus esset.

For what else could move him to defend all the Errors of the first Impression, and choose that they should continue in after Editions, rather than to be removed by a Person whom he hates, and that for no other Reason, but because I cannot be brought to fall in with his wild and chimerical Notions. Though nothing can be more unaccountable than this; yet there is one Thing further, though of a different Nature, which I have to complain of in this Author. Soon after I had got a Copy of Mr. *Burman's* Edition of *Buchanan's* Works, I found, that in some of the Annotations which that otherwise very learned Man had added to mine, he seemed to be in the wrong, both to *Buchanan* and to me. On these I had written some Remarks on the Margin of that Copy, which, Mr. *Love*, late Schoolmaster at *Dalkeith*, (whom I took to be

my Friend, as I had always been his) having got a Sight of, I was prevailed on to put into his Hands. Of these, without my Knowledge or Consent, (though I never designed to make them publick) he not only took a Copy himself, but not very fairly communicated them to this my Enemy, who yet more unfairly, in order to make a Handle of them against me, has brought some of them into this strange Piece of his; of all which, however, he has not, as I have shewed, been able to make any Advantage more than if they had never existed.

But to return a little back to the Manuscript, which this Author is at so much Pains to decry; I must observe, that upon reviewing my Annotations, I find, that besides above forty Errors which I have corrected in the History by the Help of that Manuscript, and which, as I have shewed in my Answer, are most unjustly condemned by Mr. *Man*, there are no fewer than fifty corrected by the same Manuscript, to which this my Antagonist has not had the Confidence to make any Objection. This every Body will see to be a plain Acknowledgment of the Value of that Manuscript, and the Reason I had for being directed by it. I might here likewise take Notice of the other Corrections I have made in the History, Twenty-seven of which were observed by

by the learned Mr. *Crawford*, and Eighty-one by myself; none of which Mr. *Man* has rejected or found Fault with, not to mention Fifty-six Conjectures I have made with respect to the true Readings of many other Passages in that Work, which this Author, (notwithstanding his strong Inclinations that Way) has not had the Boldness to disprove. I pass over several the like Emendations and Conjectures in the Dialogue *de jure regni* and the *Detectio*, which this great Favourer of *Buchanan* has taken no Notice of, and therefore must be understood to approve. These Things, all other Considerations apart, are separately, and of themselves alone, more than sufficient to shew how vastly injurious this Author is to that excellent Manuscript, as well as to me.

But it is Time that I should draw to a Close: I shall therefore conclude, after having requested these three Things of my Reader; 1st, That whoever shall think it worth his while to enter into a critical Examination of the Matters in dispute betwixt my Antagonist and me, would carefully, as he goes along, consult not only *Buchanan's* Text, but also my Annotations on every Article in which I am condemned by this strange Author; which that he may the more easily do, I have every where marked the Chapters of each Book of *Buchanan's* History,

story, as they are divided first by Mr. *Burman*, and afterwards by Mr. *Paton*, in their Editions, as also the Pages and Lines of that published by Mr. *Freebairn*, of which I had the Oversight. 2dly, As there is nothing more hateful, and more contrary to my natural Temper and Inclination, than the Custom of too many who deal in Matters of Controversy, and of none more than this Author, of throwing out vile and opprobrious Language upon their Opponents; yet if my Reader shall meet with any Expressions that may seem to encroach upon Decency, or good Manners, I must beg of him to impute it to no other Cause but the unparallel'd Extravagancies of my Adversary, which he cannot but see to be such and so many, as that it was hardly possible for me to represent them in other Terms than I have done. Lastly, Being by reason of my great Age, necessarily obliged to employ the Eyes, Ears, and Pens of others, in drawing up the following Sheets; I expect that the Reader will make all due Allowances for the Errors and other Disadvantages this Performance may labour under on that Account. And this, I trust, will be the more readily granted me; as it is more than probable, that it will be the last which I shall trouble the World withal, of its or any other Kind.

EDINBURGH, 17th Jan. 1754.

ANTICRISIS:

OR A

DISCUSSION of a scurrilous and malicious Libel, &c.

THIS huge and ill fated Performance, to which I am obliged to make a Reply, is addressed and carried on by way of an Epistle to an unknown, and for ought appears a fictitious Correspondent, with whom this Author will have the World to believe he has had an Intercourse for a considerable Time. In the prefatory Part of it, he supposes that Person, whoever he is, or if he have a real Existence, to be my Friend, and introduces him as one who has a favourable Opinion of my Learning; and who thought, that not only my other Writings, but also that the Pains I had taken on *Buchanan's* Works were useful to the Publick, and that my Labours were till then received with good Approbation by the Generality of those that had perused them. There is one Thing indeed that has given no small Disgust to a certain Set of Zealots among us, that in my Notes on *Buchanan's* History, I discover myself to be of a different Sentiment from them, with respect to the civil Government and settled Constitution of the *Scottish* Monarchy; and that I have taken the Freedom to disprove a great Number of historical Facts, related by that, otherwise great and incomparable Author. This Liberty of mine, tho', as Matters appear to me, just and well founded, has brought several Enemies about my Ears, who have accordingly published a great many Books, Pamphlets, and other rude and unmannerly Pa-

A

pers

pers against me on that Account. But this strange Author has in this Piece far exceeded them all, who perceiving, tho' he will not own it, that I had the better of the Argument with those my other Antagonists, has thought fit to take another Course with me: And whereas these others attacked me only with respect to my Principles, and the Truth of *Buchanan's* History, in those Parts of it which I find Fault with as wrong, and no where accuse me of being unjust to him in the many Emendations I have made in the Text of his History, as well as other Works: Yet this Author has gone another Way to Work, and has chosen to attack me principally from that Quarter whence I least expected, namely my want of Knowledge in the *Latin* Tongue. This I could not but think hard, that I, who from my earliest Youth had applied myself in a particular Manner to the Study of that Language, and had published some Treatises on that Subject, for the Instruction of others, and to which this Author himself is sometimes beholden, should after all be found, as he, in almost every Page, represents me, a mere Ignoramus, one that knew nothing of the Beauties and Elegancies of that Language; and that instead of correcting and improving *Buchanan's* Text, I have, as this Author expresses it in his Title Page, *foully corrupted, miserably defaced, grossly perverted and misunderstood him*. If the half of this was true, he had good Reason to desire his Correspondent to suspend his Judgment, till he had proved what he here charges me with, and might with good Assurance say, *that my Edition of Buchanan's History was vastly worse than the very worst that ever appeared before*, that printed at *Utrecht*, anno 1697 (which is full of Errors) not excepted. But he must likewise allow me to desire the same Favour of my Readers, that they will suspend their Judgment, till I in my Turn shall shew what is advanced by this Author to be nothing but empty Rhodomontade, and without any just Ground or Foundation at all.

And that I may proceed the more methodically with him, I shall follow the Order of the Contents prefixed to this his voluminous Performance.

INTRODUCTION.

This, says he, contains a Character of Mr. Robert Freebairn's Edition of Buchanan's Works, and a Character of Mr. Ruddiman who had the Care and Oversight of it.

PAGE 4. 1. Mr. Logan in his first Treatise on Government, Page 139, had objected to me want of Memory; and I in my Answer to him, Page 311, having shewed that the Instance he brings for it is without Ground, I then add, "my Memory was once, I thank God, tolerably good." This Author, that he might from these Words take Occasion to expose me to Ridicule, first, interprets the Words *tolerably good* to be the same with *very good*; and afterwards he brings a Quotation from the famous Charron's Book *De la Sageſſe*, where that Author observes, that Men of extraordinary Memories are frequently found to be of a weak and shallow Understanding; which tho' by the by is far from being universally true, yet Mr. Man will have me to be the Person there described. A little above he had brought another Quotation from an Essay of Michael Montaigne, and will have the Description given by him of a finished Pedant, (as he afterwards calls me) to be my Character.

C H A P. I.

Of the Time when Buchanan began to write, and when he ended his History, &c.

IN this Chapter our Author has been at great Pains to prove, that *Buchanan* did not begin his History till after the Death of the Earl of *Murray*, and if we will believe him, not till the Year 1574. But before he sets about it, he falls foul upon me for not only having represented him to have begun it much sooner, but also to have contradicted myself in the Account I give of that Matter. As to which; in general, the Reader will be pleased to observe, that what I wrote concerning the Time in which

Buchanan began his History, turns upon pure Conjecture; in one Place, I say he began it in the Year 1568, *ut ego quidem arbitror*; in another Place I say, *quo anno Historiam Scoticam est aggressus, nondum liquidò constat*: And I afterwards add, *cæterum a verisimili non abhorret, eam non multo post hoc tempus primum susceptam*: These Words, *post hoc tempus*, refer to what is said before, concerning the Time when *Buchanan* wrote his Dialogue *De jure regni*, which I say was written *sub hoc tempus*, *i. e.* a little before the Time in which he wrote his Admonition to the true Lords and the *Camæleon*; and in another Place that that Dialogue was written in the Year 1569. From these Places compared together, it appears that the Contradiction in which this Author will have me to involve myself, amounts to no more than the Difference of one Year only, *i. e.* that in one Place I say *Buchanan* began his History in the Year 1568, and in another in the Year 1569; both which may be true, if we suppose that it was begun in *January* or *February* 1568, according to the old Supputation, and in the same Months 1569, according to the *Roman* and our modern Reckoning, not to mention, as I said before, that all turns upon mere Conjecture. But this Author must allow me to tell him, that upon more mature Thoughts, and a nearer Enquiry into the Matter, that I have Reason to believe *Buchanan* began that Work sooner than even the Year 1568; the Grounds I have for being of this Opinion are taken from *Buchanan's* own Words in the Dedication of his History; in which having told, that when he had returned from abroad, after 24 Years Absence, *i. e.* in the Year 1563, as I have elsewhere proved, he set about the recollecting and putting in order his other Works, that is, his Poems; and then he adds, "That when he was thus employed, the sudden Solicitations of his Friends broke all his Measures, all of them, as if they had conspired together, exhorting him to lay aside those other Performances of his, which were of less Importance, and apply himself to the writing a History of his own Nation." From which Words I think I had good Reason to infer, that

that *Buchanan* set about the writing of his History, and had made some Progress in it before even the Year 1568; for otherwise how is it to be thought, that *Buchanan* should stand out no less than five Years against those strong Solicitations of his Friends, which he there mentions? And vastly more improbable is it that he would put it off for eleven Years, *i. e.* to the Year 1574, at which Time, and no sooner, this Author will have him to have set about that Work: For this indeed he vouches the Authority of *James Melvil* in his Memoirs. But how little Regard is to be paid to that Writer, I could easily shew if this were a Place for it. Nay there are other Considerations which with me, and I believe with every unprejudiced Mind, will make it appear, that *Buchanan* began his History before the Year 1574, and these taken also from that Author's own Words, who in his Letter wrote in his own Language to *Sir Thomas Randolph*, dated 25th August 1577, expresses himself thus, "As for the present I am occupiit in writyng of our Historie, being assurit to content few and to displease mony therthrow. As to the End of it, yf ye gett it not or thys Winter be passit, lippin not for it, nor nane other Writyngs from me." Here we see that *Buchanan* had near finished his History in about three Years after that in which Mr. *Man* would have him to have begun it; which I believe every Body will think too small a Time for accomplishing so great an Undertaking, especially by a Person labouring under continual Diseases, and who had also the Education of a young Prince upon his Hands. It is true, *Buchanan* was not so good as his Word; for by another Epistle of his to *Daniel Rogers*, 9th of November 1579, we find that he had not even then finished his History; where also we learn that the Progress he made in it was very slow, in these Words, *Accessit eò historiæ scribendæ labor, in ætate integra permolestus, nunc verò in hac meditatione mortis, inter mortalitatis metum et desinendi pudorem, non potest non lentus esse et ingratus, quando nec cessare licet, nec progredi lubet.* From all these Things put together, I cannot help

help thinking it past Doubt, that *Buchanan* set about the writing of his History many Years before 1574, and had wrote some Parts of it, at least, before the Death of his great Patron the Earl of *Murray*; which is asserted not by me only, but also by that great Antiquary *Robert Gordon* of *Straloch* and many others.

The next Thing that has provoked this manful Author's Rage against me, to no small a Degree, is, that I in my Answer to Mr. *Logan*, Page 80, have asserted that the three first Books of *Buchanan's* History, though numbered before the rest, were not written till these were finished. The Reasons I gave for my being of that Opinion, were these two; *first*, That which in the printed Editions of that Work is numbered the fourth, is in the Manuscript Copy in the Library of the College of *Edinburgh* named the first, and so on as far as it goes; and *secondly*, That he in his first Book retracts what he had said in the fourth Book, as they are now numbered; for in that fourth Book he positively affirms that the *Roman* Monument near the River *Carron*, commonly called *Arthur's Oven*, was the Temple of the God *Terminus*; but in his first Book he tells us, that he had been once of that Opinion, but that he had since altered it, adding the Reasons which induced him to be of another Mind. From this it is evident, that the Words or Passage in the first Book, must have been written after these in the fourth. To this our Author makes answer, that *Buchanan* inserted the Words which signify that he had changed his Opinion some time after he had written that first Book, when he was preparing the whole for the Press. But is it not much more reasonable to think, that if he was to make any Alterations, he would rather have done it in the fourth Book, by dashing out these Words in it which flatly contradict what he advances in the first? If I am in a Mistake as to this, so likewise was the late Mr. *John Anderson*, one of the great Pillars of this Author's Church, who in his Answer to Mr. *Rhind's* Apology, Page 33, asserts the same Thing; and Mr. *Logan* has the Confidence to affirm that I borrowed that

that Observation from him. This Author, however, falls upon a Way to prove that the first three Books were written before the rest, by pointing out some Expressions in the fourth and sixth Books, referring to what he had said before in the first and second Books, such as, *qua de re alibi plura diximus*, in the fourth Book; and *de quibus alio loco plura diximus*, and *sed de his alio loco latius differuimus*, in the sixth. But is it not more natural to think that these short Clauses were added by him, after he had revised the whole, and perhaps while the Work was immediately under the Press, than that he should insert a long Passage, of near a dozen of Lines, long after the rest of that Book was composed. Here Mr. Man brings in Father Innes's being of his Opinion, with the Reasons that Author gives for it: The second he himself rejects with great Indignation, but sticks close to the first and third, which yet to me appear to have very little Weight in them. After this he proceeds to another Topic, whereby he would prove that these three first Books were written before any of the rest; but the Argument he makes use of, is so far from being conclusive, that with me it proves directly the contrary: It is this, The Treatise written by *Humphrey Lhuyd*, concerning the Origin of the Name and first Inhabitants of *Britain*, which *Buchanan* is at so much Pains to confute in his second Book, was printed in the Year 1572; whence he, and I must own very justly, infers that *Buchanan*'s second Book must have been written after that Year: And he adds that from a Letter of *Daniel Rogers* to *Buchanan*, dated 30th Aug. 1576, it appears that *Buchanan* had three Years before that, *i. e.* anno 1573, given him hopes of seeing his Book concerning the Origin of the British Nations; whence our Author infers, that the second Book of *Buchanan*'s History, in which he refutes Mr. *Lhuyd*'s Errors, was composed in that Year or the following 1574. But in the first Place, Mr. *Rogers* calls it, in general, a Book or Treatise, without mentioning that it was to be a Refutation of *Humphrey Lhuyd*, giving it the simple Title, *De origine Britannicarum gentium*. And 2dly, he makes

makes not the least mention of his History, of which that Book or Treatise of *Buchanan's* was, according to Mr. *Man*, to be a Part. Again, in another Letter of Mr. *Rogers* to *Buchanan*, dated the last of Feb. 1577, *i. e.* a little more than a Year according to the present, or two Years according to the old Supputation, cited also by this Author, the same Gentleman writes, that he had an earnest Desire of seeing *Buchanan's* History : Which I think imports, that it was then far advanced ; for it is not readily to be supposed, that he should desire to see a Thing till it was near being perfected. Let us now consider the Inference Mr. *Man* makes from these two Letters, namely, that *Buchanan* did not begin to write his History till the Year 1573 or 1574, and that the three first Books of it were composed by him before he put Pen to the rest which follow. According to him then, *Buchanan* must have very near accomplished that vast Undertaking, in the Space of at most five or six Years. But who can think, that a Man who must have been then going in the 67th Year of his Age, and who was all along in a bad State of Health, and had the Education of a Prince committed to his Care, should be able to go thorough with a Work so extensive, and which required the utmost Diligence and Application, in the few Years abovementioned ? Especially if we add what was said before, of the earnest Importunities of his Friends to set about that Work, almost immediately or very soon after his Return to his native Country, *i. e.* in the Year 1563. That he wrote the second Book, in which he refutes *Humphrey Lhuyd*, after the Year 1572, is indeed evident from that Book's being printed in that Year ; but this to me is almost a demonstrative Proof, that it was written after the fourth, fifth, sixth, and perhaps most of the other Books of that History ; since, as I said, it was next to impossible that he could compose them after the few Years which otherwise must be assigned them for carrying on and finishing that incomparable Performance. To these Things may be added another Consideration, which will very much confirm what I have said, namely, that these two first Books,

Books, not to speak of the third, which contains nothing but a Collection of Passages from ancient Authors, concerning *Britain*, are not to be looked upon as a Part of the History, but as an Introduction or preliminary Preface to it. And it is well known, that such Introductions, or Prefaces, are generally composed after the Body of the Books to which they are prefixed, are finally compleated. A notable Example we have of this in the *Memoirs of Scots Affairs* in the Reign of King *Charles I.* written, as is thought, by the learned, as well as loyal Mr. *Gordon*, Parson of *Rothemay*, which begins with the second Book, the Author having designed to make the first Book an Introduction to the rest. This Work Mr. *Man* had the Loan of from me some Years ago, as he himself owns in this his Performance, *Page*, tho' he has not had the Civility to return me Thanks for it.

Page 23. Here this Author passing from the Subject he was upon, has the Confidence to assert, that I have neglected to consult the *Geneva* Edition 1584, in which is contained *Buchanan's Baptistes*, and Fragment *De Sphæra*; and thereby have given these two Poems of *Buchanan* very incorrectly. That this is false, will appear to any one who reads the Notes I have subjoined at the Foot of the Pages, where I sometimes mention that Edition 1584, and very often another at the same Place, anno 1594, and also sometimes another at that Place, anno 1593; but where my Edition is incorrect, he has not thought fit to inform us, at least in this Place; particularly, I observed a gross Error in the Editions at *Geneva*, both in the 1584 and 1594, on the 248 *Verse*, of the first Book *De Sphæra*,

*Quo neque monstrorum sæcunda licentia vatam
Ausa inferre pedem.*—————

where these Editions have *nostrorum* instead of *monstrorum*, not adverting that *monstrorum* is to be construed with *sæcunda*, and not by Apposition with *vatam*, as these Editors seem to have fancied.

Page 25. After this Digression, our Author returns to what he had been upon; and having given us a long Narrative, partly from Mr. *Matthew Stewart's* Life of *Knox*, and partly from Mr. *James Melvil's* Memorials in Manuscript, he endeavours to prove from them, two Things: *First*, That tho' Mr. *Knox* had brought down his History no farther than the Year 1564, *i. e.* eight or nine Years before his Death; he left several Scrolls, Papers, or Minutes of Things, which this Author fancies were afterwards put into *Buchanan's* Hands, in order to furnish him with Materials for carrying on his History. *Secondly*, That *Buchanan* did not begin to write that History, till the Beginning of *October* 1574, this last he gives us upon the Faith of Mr. *Melvil*. But how incredible that is, I think, I have fully shewed above; and not to mention other Things, I don't see how it can consist with *Buchanan's* own Words, in his Letter to Sir *Thomas Randolph*, dated 25th *August* 1577, in which he tells that Gentleman, "that if his History was not finished before the End of the ensuing Winter, he was not to expect it, or any other Writings from him." Does not this suppose, as I said before, that the Work was well nigh compleated when he wrote that Letter? but who can imagine that any Man living, far less *Buchanan*, under the many Disadvantages I mentioned before, should be able to accomplish so great a Work in so short a Time, *i. e.* in the Space of about three Years? I observe farther, that Mr. *Melvil*, if this Author faithfully relates his Words, says that *Buchanan* was beginning his History in *October* 1574; upon this I ask what he Means by the Word *History*? whether his seventeen Books properly deserve that Name? or the three first, which are an Introduction to it? and if these last are excluded, what should hinder, but that they should have been written sometime after many of the other Books (which are truly historical) were composed? The only Sense therefore that can be put upon Mr. *Melvil's* Words, if he spoke Truth, is, that he meant these six last Books, concerning the Transactions of *Scotland*, during the Reign of *Queen Mary*, and her Son

Son King *James VI.* For these, and these only, can properly be said to be *Buchanan's History*; for all the preceding Books are a Compend or Transcript of what was related by other Authors before him, but put into a much finer Language, and better Order than they had done.

Our Author thinks he has hit upon another Argument, to prove that *Buchanan* did not begin his History till the 1574. It is drawn from a Passage of his, in his fifth Book, Chapter sixth, where he says, that *Abercorn*, a Castle of the Earl of *Douglas*, was demolished 120 Years before the Time in which he wrote these Words: Now, says our Author, that Castle was, according to *Buchanan* himself, and others, demolished in the Year 1454, (to which adding the 120 Years before mentioned, which make up 1574) he infers that *Buchanan* wrote that Part of his History that Year. His Calculation I own is just, but I will not for all that allow his Conclusion; for what if *Buchanan* is there using a round Number for a precise one, as he frequently does in other Places, and is justified by our Author in so doing; or perhaps *Buchanan* might have inserted these Words, when he was revising his History and making it ready for the Press. Otherwise I don't see how they can bear the Inference this Author draws from them, for the Reasons I have more than once given above.

Page 29. The last Proof this Author brings, and which he calls an *Argumentum ad hominem*, is not to prove that *Buchanan* began his History in the Year 1574, but that the three first Books were writ before the rest. It is taken from a Note of mine, on a Passage of *Buchanan*, Book 14. Chap. 52. Pag. 276 *Buchanan* there speaking of the Death of *Magdalen*, *James V's* Queen, which happened the 7th of *July* 1537, says, that the Use of wearing Mourning Apparel, was first introduced into *Scotland* upon that Occasion, adding, that it was forty Years before the Time, in which he wrote that Passage. Upon these Words I have the following Note, *Quidam ex hoc loco, nec absurdè, colligunt Buchananum historiam suam anno 1577, huc usque perduxisse, adeo-*

que reliquis sex libris annos ferè quinque impendisse, cum anno demum 1582 ultimam ei manum imposuerit. Here again *Buchanan* uses a round Number, perhaps instead of an exact one; but if it is to be taken strictly, it is certainly true what I say, that *Buchanan* wrote these Words in the Year 1577. But will it thence follow, that *Buchanan* took up no more Time in writing these fourteen Books of his History, than two Years and nine Months, which is all the Space betwixt *October 1474*, and *July 1477*? Mr. *Man* is so inconsiderate as afterwards, *Page 100.* to cite a Letter of *Buchanan's* to *Tycho Brahe*, wherein are these Words, *Neque etiam eos omnes, qui me non ignorant, clam est, quam proximo biennio morbis gravissimis assidue sim conflictatus, nullam penè horam ad scribendum vacuam habuerim.* This Letter is dated *September 6th 1576, i. e.* two Years after this Author will have *Buchanan* to have begun his History. Now we are here told by him, that during these two Years he was so grievously tormented with Diseases, that he had scarce one Hour free for writing any Thing; and yet in the next Year 1577, he had, according to this Author's Reckoning, well nigh finished the fourteenth Book of his History. At this Rate, if we will believe Mr. *Man*, *Buchanan* must have composed these fourteen Books in little more than one Year, he being for the two preceeding Years so disabled by Sicknes, that as he tells himself, he could write nothing. This, if any Thing, demonstratively shews, that *Buchanan* must have begun to write his History before the 1574: To which I might add his Letter written in *Scots* to Sir *Thomas Randolph*, 25th *August 1577*, in which he uses the same Complaints concerning the bad State of his Health, and particularly that he was tormented with the Gout, which certainly could not fail to cause him make a very slow Progress in compiling his History. He that can believe this, does not know what Time and Labour is required to the writing of an exact History. For my own Part, I can hardly think, but that the second Book, in which so many Authors are quoted, and a long Train of Reasoning formed upon them, would a-
long

lone require one of these Years. As to the Gloss Mr. *Man* puts upon my Words, there can be nothing more absurd; for he supposes that my Meaning is, that *Buchanan* was so closely employed in writing the remaining Books of his History during the five last Years of his Life, that he had no Time or Leisure to do any Thing else. Whereas there is no Man of common Understanding, who cannot but see, that these Words of mine can have no other Meaning but this, that the last five Years of *Buchanan's* Life, i. e. from the Year 1577, to the Year 1582 in which he died, were not wholly, as this Author would have it, but generally, *ferè*, (this is my Word) for the most Part, or almost taken up, in writing the five last Books of his History; and does not that allow him some Intervals of Time, in which he might either in whole or in Part compose the first two Books, about which we are disputing? That the second Book could not be written by him till after the Year 1572, is self evident, and is acknowledged by this Author; but no Man shall ever persuade me that *Buchanan* did not begin, and make good Advances too in compiling the other Books, which are properly historical, several Years before that Time. The Reasons I have given for being of that Opinion, are to me almost invincible, and I hope will appear so to every impartial Reader. But if Mr. *Man* will have it otherwise, and to salve *Buchanan's* Credit, will not suffer it to be said that the Earl of *Murray* was aiming at the Crown or Government of *Scotland*, and that that Author wrote some Parts of his History, in order to favour his Patron's Views, he shall have full Liberty from me, to enjoy that his fond Opinion. But at the same Time I must tell him, that he must not go about by Banter and foul Language, to force his idle and groundless Notions upon the Belief of others, whose Capacity for judging is in all Respects superior to his.

Page 29. What he here adds concerning *Buchanan's* being made Principal of *St. Leonard's* College, has been fully considered in my Answer to Mr. *Love's* Pamphlet, to which I shall only add, that this Author and
Mr.

Mr. *Love* are at Variance with one another ; for Mr. *Love* will have *Buchanan* to have been appointed Preceptor to the King by the Privy Council, after the Earl of *Murray's* Death ; whereas Mr. *Man* will have him to have been named to that Office by the Earl of *Murray* himself.

Here also he finds Fault with me, for turning the Word *existimares* in *Buchanan's* Dedication, into *existimarem* : I made that Change, for the Reason of the Thing, as well as on the Authority of *Andrew Melvin*, who was, to do him Justice, in that at least, an excellent Latin Scholar, and an intimate Friend of *Buchanan* ; and had the Dedicator designed to apply that Word to the King, he would not have said *existimares*, but *esses existimaturus*. That I retain the Word *sic* in the same Sentence, and did not turn it into *hic*, as *Melvin* advises, for which Mr. *Man* likewise quarrels with me, proceeded from this Reason, that I was not willing to make any Change where the common Reading of the Words would be tolerably good Sense.

His next Criticism is upon the Words *quo igitur, &c.* where he blames me for foisting in, as he calls it, the Word *igitur*, and putting a Point before *quo*, where the first Edition has only a Comma ; as to which I submit it to the Learned to determine, how far I am in the Right or not.

I pass over the silly Evasions this Author makes use of, to elude the Force of the Argument I drew from *Buchanan's* Dedication, for proving, that he began to write his History before even the Year 1568.

The remaining Part of this Chapter of our Author, is taken up in giving me a long and furious Attack, for saying, that the Hatred, that *Buchanan* bore to the Earl of *Morton*, hindered him from carrying on his History thro' that Earl's Regency. This I had heard frequently said by several Persons of my Acquaintance ; and it is founded on the Words of Sir *James Melvil*, who tells us, that *Buchanan* was of a revengeful Temper, and particularly, that he was a mortal Enemy to the Earl of *Morton*, for detaining a Nag from him ; and that ever after,

after, he spoke evil of him in all Places and on all Occasions, which is the less to be wondered, as the same Sir *James* gives as bad a Character of that Earl as can be given of any Man, That he was immensely covetous, cruel and proud, of which he gives us many Instances; These his abominable Vices made it seem probable, that *Buchanan* should forbear to give us the History of so wicked a Man's Regency: All that Mr. *Man* answers to this is, that *Buchanan* speaks a great Deal of Good of that Earl before he came to be Regent: Very true, but *Buchanan* could hardly do otherways; for all that while *Morton* was the chief Person employed by the Earl of *Murray* for dethroning Queen *Mary*, afterwards in persecuting all those who adhered to her Interest; and as *Buchanan* highly approves of what was done by that Faction, he could not with any tolerable Grace speak ill of those, who had the chief Hand in carrying on that most wicked Rebellion; yet when the Affairs of the Kingdom were brought to a peaceable Condition, in which it continued during all that Earl's Regency, it is not very absurd to think, that *Buchanan* would have no great Heart to write the History of a Person whom he so much hated, and whose Vices now that he had the chief Management in his Hands, did more and more discover themselves, till that unhappy Man lost his Head for being guilty of that Crime, of which he had most perfidiously accused his Sovereign. If this will not satisfy Mr. *Man*, I shall allow what I have said on that Head to pass for nothing; as I do also all the other Incidents, and long Citations he brings from *Buchanan*, &c. which serve for no other Purpose, than to swell the Bulk of his Performance, as if he thought, that a Multiplicity of Words would add the greater Weight and Strength to his Argument. There is only one Thing I must take Notice of, which is, that he flatly gives me the Lie, in saying, that Mr. *James Melvil* was Mr. *Andrew's* Brother, whereas he was only his Nephew: But that Lie is not mine, but his Friend Mr. *Love's*, who in his Vindication of *Buchanan*, gives us a Citation from what he calls that Mr. *James Melvil's*

vil's Diary, in which Mr. *James Melvil* is expressly called Mr. *Andrew's* Brother; and I do no more but repeat his Words, and among other Things take Notice of that Mistake. I have since seen an Answer which the same *John Love* designed to have published against me, in which that Passage in Mr. *James Melvil's* Memoirs, as he then called them, is put into a Form of Words very much different from that in which he at first represented them; and that which is given us by this Author differs from both.

C H A P. II.

THE first Part of this Chapter is taken up with the Elogiums or Testimonies of learned Men concerning *Buchanan*, as an Author, and particularly as an Historian; but before he proceeds, he endeavours to prove me guilty of two great Faults.

First, That I have said in my Answer to *John Love*, that the highest Preferment *Buchanan* ever arrived at while abroad, was to be an Under-master of a Grammar School at *Bourdeaux*. *Buchanan* in his Life mentions only three Colleges, in which he was a Professor, viz. of *St. Barbe*, *Bourdeaux* and *Coimbra*. In the first and last of those, as we learn from himself, he had but a miserable Life of it; but he speaks very honourably of the second, and shews, that he passed his Time in it very agreeably: In all of them, his Province was to teach the *Latin* Tongue, otherways called *Humanity*, and the Places where that Language is taught, are commonly with us called Grammar Schools. But that which chiefly offends this Author, is, that I call him an Under-master, by which Word I meant no more, but that he was in a Station inferior to that of *Andrew Govea*, who carried him thither, and was Head-master or Principal of that College, and that at the Time when it was a founding or erecting, as he himself informs us; but here this Author will have it, that *Buchanan* had greater Honour and Preferment, by *Marisbal de Brisac's* having made Choice of him for Preceptor to his Son, adding

ding that that Preferment was greater than his being Preceptor to King *James VI.* which is in other Words, that a Marshal of *France* is a greater and more considerable Person than a King of *Scotland.* But perhaps his Meaning is, that *Buchanan* reaped more Profit or Riches in the former Station than in the latter: But neither is that likely to be true; for besides the Pension he had of 500 *l.* of the Abbacy of *Crossraguel,* he was also made Director of the Chancery, and Lord Privy Seal, which Offices, with the Emoluments of them, he enjoyed till within about a Year of his Death: But here this Author is so foolish, as to extol the College of *Bordeaux,* and to tell us, that at one Time it had no fewer than 2500 Scholars. Would not one think, that the being a settled Regent, and the having the Education of some Hundreds of Students committed to his Care in such a College, was a more desirable, and I will add more honourable Station of Life, than the being Preceptor to a Nobleman's Son for a few Years only, and who might be turned off at his Patron's Pleasure? But alas! this Author is much mistaken, if he fancies that that College was so much frequented in *Buchanan's* Time. There was indeed, in the Time of the Poet *Ausonius, i. e.* more than 1000 Years before *Buchanan,* a famous Academy at *Bordeaux,* and then it was that the great Number of Students, above-mentioned, flocked to it for their Education. This we are told by *Verdier* in his *Voyage de France,* and not by *Morery,* as this Author has it, who never that I know of, writ a Book with that Title.

Secondly, His next Quarrel with me is, that in *Nancelius's* Letter to *Buchanan,* I do not understand what was meant by the Word *Præleo,* about which he makes a great Bustle, as *John Love* has done before him; and yet the whole of the Matter amounts to no more than this, that when *Buchanan's* Works were a printing, I had a Copy of that Letter of *Nancelius* sent me in Writ, in which the Word *prælio* was written with a small *p*; and I not having seen these Letters, as printed in the Author's Edition of them, let the Word go as I

found it, with a small *p*, as Mr. *Burman* has also done after me, without troubling our Heads any further about it; and is not this a great Fault, that both he and I should suffer a Word to be printed with a small Letter, which ought to be printed with a capital one? And even this Author seems not to be very sure, how this Word ought to be written, whether with one *l*, according to *de Thou*, or with two, according to *Nancelius*. But if that College was founded by *Raoul de Prællis*, as *Nancelius* informs us, it ought to have been called *Gymnasium Prælleum* or *Præleanum*, and not as he from these Authors has given it.

Thirdly, He will have it that *Buchanan* was a Regent in other two Colleges, besides those two mentioned by himself, viz. that of Cardinal *le Moine*, and of *Boncourt*, named in Latin *Becodianum*; the first of these is mentioned by *Perè Bourbon*, and the second by this *Nancelius*. But I am persuaded, that he never was a settled Professor in either; and that if he taught in them, it must have been in Stead of some Friend or Acquaintance, who was then sick or absent, otherwise I cannot think that he would have omitted to mention them in his Life, especially as that of Cardinal *le Moine* was much better endued, than that of *St. Barbe* he speaks of.

From Page 63. to 72. he is at a great Deal of Pains to prove, that *Buchanan* did not repent of what he had written against Queen *Mary*: To all which, I shall give no other Answer, than what I have given before; first, to Mr. *Logan*, Answer, Page 309. and next in my Animadversions on Mr. *Love's* Pamphlet, Page 3, & seqq. In which last I have shewed, that the Testimony brought from *Thuanus resitutus* for *Buchanan's* Non-repentance is far less to be credited, than those brought for his Repentance from *Camden*, *Johnston*, *Bayle* and *Sage*; and I may say the same of what is produced by this Author, from *Scotstarvet's* *Staggering State of the Scottish Statesmen*. I own that if what Mr. *James Melvil* says of him in less than a Month before his Death is true, he seems never to have repented of what he wrote against Queen *Mary* all his Life; but this I will say, that if

If he died as a good Christian, he had all the Reason in the World to have repented, not only of the innumerable Falshoods he has related of that Queen, but also, (had all that he had said been true) of the malicious and virulent Manner, in which he relates them. The very last Words that Author puts in his Mouth, shews the Malevolence of his Temper, and the Rancour and Enmity he bore to her Son, as well as to herself and all that Royal Family: For when his Cousin *Thomas Buchanan* had told him, that what he had written concerning the Familiarity of the Queen with *David Rizio* would highly offend the King, he answered, *I will bide his Fead and all his Kins*: But too much of this.

In his Page 72. he gives us a Letter of *Camden* to *de Thou*, from which he thinks to prove, that *Camden's* History was grossly corrupted and altered by King *James VI.* contrary to what he had formerly written of our Queen *Mary*. But whoever reads *Monsieur de Thou's* Answer to *Camden*, will easily perceive, that there is no Ground for that Imputation: Besides, long before that Letter of *Camden* was written, we have another of his to the same *de Thou*, in which he accuses *Buchanan* of Falshood, with respect to what he relates of that Queen; as also that the Earl of *Murray* his Patron was aiming at the Crown.

The Shufflings and Evasions this Author makes use of, to confirm what *Monsieur de Thou* relates of the Answer made by *Buchanan* to King *James*, when importuning him to retract what he had said to the Dishonour of his Mother, will appear to every Reader so silly and ridiculous, that I need not here take any Notice of them, any further than this, that the very first Words of that Passage must undoubtedly be false; for these bear, that King *James* did personally visit *Buchanan* when he was in the last Extremity, and pressed him to retract what he had said of his Mother: Whereas the King had been made a Prisoner by the Earl of *Gowry* and his Complices at *Ruthven* near *Perth*, several Weeks before *Buchanan's* Death, and being in his Enemies Hands many Months thereafter, 'tis not to be thought,

that he would either have Leisure or Inclination to visit *Buchanan* on that Account.

Among the *Popish* Writers, who justify what *Buchanan* has said about Queen *Mary*, he names *Gabriel Naudé*; but how little Credit is to be given to him, appears from his saying, that when he was at *Rome*, he saw the Letters she wrote to *Bothwell* her Gallant, (thus this modest Author translates the Word *Subætor*;) If he means the Originals, nothing can be more false; for 'tis not to be thought, that ever they were carried out of *Britain*, or if they were, that those at *Rome* would take care to preserve them: But if he meant Copies of them, he might have seen them in Print, in three different Languages, *Latin*, *English*, and *French*, not to mention, that it can be demonstratively proved, that they are all mere Forgeries.

Page 88. This Author taxes me with Inconsistency, viz. That in my Preface to *Buchanan's* Works I represent him to have been a good and religious Person; but that in my Answer to Mr. *Love* I changed my Opinion. This I own in some Measure to be true; for tho' in my Notes I shew, that that Author has advanced many Falshoods against our Queen *Mary* and the *Hamiltons*, and others who continued loyal to her: Yet I charitably believed, that he himself thought, that what he related of them was true. But since that Time, I think I have discovered that he has delivered some Things for Truth, which he could not but have been conscious to be false; and particularly, that he was accessory to the forging of these Letters, which he and his Party gave out to have been written by Queen *Mary* to *Bothwell*.

Page 89. He has these Words, In the Notes (says he) on the seventeenth, eighteenth, and nineteenth Books of *Buchanan's* History, and in the Preface to his Works, *Ruddiman* has in Effect said the same Thing, that he now does, upon no better Authority, than that of *Morgan Phillips*, *David Crawford*, and other most impudent Forgers, of whom even the sober Writers among the Roman Catholicks themselves are much ashamed. 'Tis true, I have taken some few Things upon the Faith of these

Au-

Authors whom he mentions, and I know not any other upon whose Credit I had better Reason to rely. The former of them disguised under the Name of *Morgan Philips*, was *John Lefly* Bishop of *Ross*, who, as he was a Person eminent for his Learning and high Station, which he held both in Church and State, and was the most faithful Minister that ever a Prince had; so he hardly relates any Thing but what he was Eye Witness of, and had as full an Opportunity of knowing as any Man in the Kingdom. The latter, *Mr. Crawford*, vouches what he says from the Records in the *Cottonian* Library, which he had not only seen and perused, but also had transcribed mostly with his own Hand in three large Volumes in *Folio*, of which he made a Present to the Advocates Library, where they still remain. As for those others whom he calls most impudent Forgers, he ought to have named them, or otherwise not to have upbraided me for founding my Notes upon their Authority: This I am sure of, that I cite no Writers as Vouchers for what I relate, of whom the sober Writers among the *Roman Catholics*, or of any other Persuasion, either are, or can be ashamed.

Ibid. Not content with this, he gives us next a Quotation from a Manuscript *Latin* Preface to an intended new Edition of *Buchanan's* Works; in which it is said, that I should have promised to those Gentlemen who furnished me with some Books, in order to assist me to give a correct Edition of *Buchanan's* Works, not to add any Notes but such as concerned the true Reading of the Text, and the correcting of some chronological Escapes. This (says either he or they) that he or they had from good Hands, that I dissembled the Design of my censorious Preface, and political Notes. It happens luckily for me, that I am alive while this is cast in my Teeth; for I can upon the Faith of a Christian assure them, and the whole World, that what is here said by them, is an arrant Falshood. I never made such a Promise, and I know no Right they had to demand such a Promise of me. The Liberty of the Press is reckoned one of the great Privileges we now enjoy by the late Revolution.

But

But it would seem with those Men, that *Buchanan's* Disasters must pass for Oracles; and that it was unlawful to contradict him, or vindicate the Character of those whom he has grossly abused in his History: All the Advice and Assistance I had from these Gentlemen he speaks of, was the putting into my Hands some Editions of *Buchanan's* Poems, which I had not seen, and thereby enabling me to observe the various Readings, and to subjoin them on the lower Margin as I went along. With respect to the History, I had no Help from them, the first Impression of it at *Edinburgh*, anno 1582, and a Manuscript Copy, in the Library of the College of *Edinburgh*, being the only Books I could rely on: And in making my Observations on the Errors, that are, or seem to be in them, I was not assisted by these Gentlemen in so much as one Syllable.

He adds here, that I, in order to dissemble my Design, had not subjoined my Notes to the Text, but have cast them altogether to the End of the History, that they might not be known to any but my Accomplices before the Affair was finished: This is another groundless Calumny, such a Design never entered into my Thoughts; and as for Accomplices, I never had any, no, not so much as Mr. *Freebairn* himself the Undertaker; so far from it, that be these my Notes right or wrong, I did never communicate so much as one Line of them to him, or any other, till they came from the Press: I did indeed shew a Draught of my Preface to Mr. *Laurence Dundas*, Doctor *Drummond*, Mr. *Gillan*, and others before it was made publick: But my Design in that, was no other than that they might set me right, if perhaps I had made some Slips as to the Point of Language and Diction, and not at all with respect to the Matter contained in it. The Reason why I did not subjoin my Notes to the Foot of each Page, but placed them altogether at the End of the Work was, *first*, That several Sheets had been printed by Mr. *Mosman* without such Notes, before I had any Concern in the Undertaking. And *secondly*, That many of these Notes did not occur to me till after the greatest Part of the History was cast

cast off: Besides I have the Example of the most learned Commentators on ancient Authors who have followed that Method; and the great *Casaubon* has always done it, and I remember, that somewhere he recommends it as a more proper Way than any other.

This Author adds here another Falshood, viz. That I threw my Notes to the End of the Work, thereby to conceal them from the Subscribers, who (says he) would not have encouraged the Work, had they known that such Notes were to have been subjoined after the Work itself was finished. Had these pretended Subscribers been such Persons as Mr. *Man*, no doubt that would have been the Case. But I can assure him, that the Work was not carried on by Subscription: This therefore is also another groundless Calumny.

Page 90. &c. He endeavours to prove me guilty of several Blunders; and the first is founded on a Part of the Character of *Buchanan*, given by Sir *James Melvil*, who says of him, that he was a *Stoic Philosopher*, and that he used to rehearse *Moralities short and instructive on all Occasions*, &c. On which Words I say, *Unde, & à neglecto corporis habitu, Stoicum eum Philosophum appellat*, where the Word *unde* refers to the *Moralities* Sir *James Melvil* speaks of; and his calling *Buchanan* a *Stoic Philosopher*, gave me some Ground to think that Sir *James* likewise meant, that he was somewhat negligent in his Dress; and I suppose that the Notion which People commonly have in calling one a *Stoic*, implies something of Carelessness of Dress in the Person to whom they give this Name; and that it was so with *Buchanan*, is not a little confirmed by what is said of him by his Cousin *David Buchanan*, that he was *toto corporis habitu, imò moribus subagrestis*; which plainly signifies, that he was somewhat rustic or clownish with respect to his Apparel, and had not that courteous genteel Address that he ought to have had towards those with whom he conversed. His next Reflexion worth noticing, falls upon Dr. *Smith*, and not on me, that Author's Words are, *That Buchanan towards the End of his Days was somewhat harsh and peevish in his Temper*; which this Author will not

not allow to be true: Why? Because, forsooth, *Melvil*, *Calderwood*, and others his Admirers, represent him to have been facetious in his Conversation among his Friends; as if one could not be at one Time somewhat merry and chearful, and at another, somewhat peevish and discontented; and that it should be so with *Buchanan* is not to be wondred, since as he informs us himself, he was for many Years before his Death tormented with Diseases, especially the Gout, with which he was afflicted many Months together.

Page 94. The fourth and last Blunder he here accuses me of, is, That I in my Notes on *Buchanan's* Life, say, that that Author was chosen Moderator of the General Assembly 1567, and that he was a mere Layman, chosen by an unprecedented Example. This indeed I do say; but let us hear the Proofs he brings to the contrary. And the first is, That he was at that Time Principal of *St. Leonard's* College, and (adds he) *consequently a Doctor and Professor of Divinity*. 'Tis surprizing that *Mr. Man* should draw such a Consequence, when he cannot but know that the Principals of both the Colleges near which he resides, are at this very Time mere Laymen, viz. *Mr. Chalmers* in the one, and *Mr. Blackwell* in the other. They may indeed, for ought I know, teach some Lectures of Divinity, but that, I hope, will not even among Presbyterians make them to be reckoned Clergymen, for none have a Right to that Title but those who either now or formerly have had the *cura animarum* committed to them. One of them, I hear, has been licensed to preach, but that I suppose will not entitle him to the Honour of being addressed, Reverend Sir; nay, I can tell him farther, that within these few Years, I knew an otherwise very worthy Man, *Mr. Alexander Scrimzour*, who was chosen Professor of Divinity in a College at *St. Andrews*, who yet never preached a Sermon in his Life. Our Author has next Recourse to the original Statutes of that College, by which it is provided, that the Principal should be a Canon of that Priory, whose Office it was to be Director or Principal of that College; and that among other Things, he should

should read Lectures of Divinity every *Wednesday* and *Friday*: But if this Argument of his were just, it would prove too much, *viz.* That *Buchanan* was a Monk, and a Canon of the Priory of *St. Andrews*, which founded that College; and which is more, that the Earl of *Murray*, who had the Title of Prior of *St. Andrews*, and (who, if we will believe this Author, promoted *Buchanan* to the Dignity of Principal in it) was at that Time a Monk himself, or one of their regular Clergy, as the Papists call them: But who knows not the vast Change that was introduced in those religious Houses or Convents at our Reformation, and of consequence in the Colleges founded by them? Our Author would have done better, if he could have proved that *Buchanan* had ever had a parochial Charge, and by whom he was ordained to that Office; at least it might have been expected, that among the several Letters writ to him, some should be directed *Reverendo Viro*, or *the Reverend*, which Form of Address is yet not to be found in any of them: So that this Argument of his will no more prove *Buchanan* to have been a Clergyman, than it will prove him to have been Archbishop of *Toledo*, or Patriarch of *Constantinople*. I observe that it is particularly expressed in these Statutes, that of the two Regents there appointed, one of them should have the *cura animarum*, which is not required of the Principal; and I am told that that Office is now devolved upon the Principal, who is always a Minister of a small Parish in and about that City.

C H A P. III.

THIS Chapter has a long Title, which it is needless I should here repeat; I shall therefore take Notice of the various Things contained in it as I go along.

It begins with an Account of the different Editions of *Buchanan's History* both at Home and Abroad; but lays it down as a Rule, that none are of any Value in Comparison of that which was first printed at *Edinburgh* 1582. This he extols to the Skies, and will have all the Deviations made from it, either by me or other Editors,

ditors, to be gross Errors and Blunders, many of the typographical Escapes not excepted. To recommend it the more, he pretends that it was carefully overseen and corrected at the Press by Mr. *Alexander Arbuthnot*, Principal of the King's College of *Aberdeen*, one of the most learned and most judicious Persons of his Time. This has been suggested to him by Dr. *Mackenzie* in his *Lives of the Scots Writers*, an Author, to whom on all other Occasions he shews a great Enmity: But to me it appears, that both the Doctor and he are infinitely mistaken; for if the excellent Character given that Gentleman by *Melvil*, *Calderwood*, and especially *Spotiswood*, is true, it is next to impossible that he could be thus employed. The Words of *Spotiswood* are, "He was greatly loved of all Men, hated of none, and in such Account for his Moderation with the chief Men of these Parts, that without his Advice they could almost do nothing, which put him in a great Fasherie, whereof he did often complain.———In all Sciences expert; a good Poet, Mathematician, Philosopher, Theologue, Lawyer, and in Medicine skilful, so as in every Subject he could promptly discourse, and to good Purpose." After this, is it to be thought that a Person placed in so eminent a Station, and so much taken up with other weighty Affairs both in Church and State, should have either Leisure or Patience to undergo the Fatigue and Drudgery of being a Corrector at the Press. But what puts the Matter beyond all imaginable Doubt, is, that the very Title Page bears, that *Alexander Arbuthnot* who printed the Book at *Edinburgh*, is expressly stiled *Typographus regius*, an Office quite inconsistent with the Person's being Principal of a College near 80 Miles distant from that Place; especially if we add, that (as we are informed by *Spotiswood*) that excellent Gentleman died the very next Year after the first Edition of *Buchanan's History* came forth. From all which it is evident, that the *Alexander Arbuthnot*, King's Printer at *Edinburgh*, was a different Person from him who was Principal of the King's College at *Aberdeen*.

Here

Here our Author accuses me of having belied that first Edition in several Instances: Belying is a hard Word, and the Meaning of it must be, that I have wilfully falsified some Words, and represented them to be otherwise than they really are. 'Tis indeed true, that in some Places the Words are differently printed in some Copies, from what they are in others. But who could have thought or dreamed, that such a Variety should have happened in several Copies of the same individual Impression? I made use of but one of these Copies, and could not but think, as every one else would, that there was not the least Necessity I should consult any other but that one, otherwise I don't see how any Man can be sure when he brings a Quotation from any printed Book of such or such an Edition, unless he also compare them with the other Copies of the same Edition. Is it not then sufficient for acquitting me of the heavy Charge this Author brings against me, if I can produce him Copies of that first Impression, in which the Words are printed as I have set them down in my Notes? He tells us that he has found about a dozen such Variations; but mentions only these four or five following: The first is, Page 4. A 8. where I say that the first and many other Editions have *musis iratus natus*; whereas, says he, all his Copies of that Edition have *iratis* and not *iratus*. It may be so, tho' I doubt it; for in four Copies I have now by me, one belonging to the Advocates Library, another to that of the College of *Edinburgh*, and a third to Mr. *Walter Goodall* Under-keeper of the Advocates Library, and a fourth to myself, it is *iratus*. But in one that belonged sometime to Dr. *Irvine*, now in my Possession, it is indeed *iratis*.

His second Instance is Page 10. A 8. where, says he, two Copies of his have *nusquam comperimus*—*Cameloduni*, &c. others have *nusquam comperimus*—*non Cameloduni*. On the contrary I have two Copies that have *non*, and three without it, which have been followed by all the other Editions as well as mine; but he, from the profound Skill he has in the Language, is for retaining

retaining the *non*; what are his Reasons we will see afterwards.

His third Instance is a very notable one, it is in Page 10. B. 9. on these Words, *Ultra Sterlinensem agrum est Levinia, à Renfroana præfectura Glotta, a Glasguensi Kelvino amne divisus*. I had said that in Mr. Melvil's Copy, now in my Possession, it is *divisa*, and not *divisus*, as it is in the Manuscript, and all the other Editions. But Mr. Man says, he has a Copy of the first Impression, which has *divisa*. The Copy in the College Library has *divisa*, but that in the Advocates Library, and another belonging sometime to Dr. Irvine, have *divisus*; but these which have *divisus* he prefers, adding, *that the Construction here, as in many other Places, is moulded according to the Sense, Levinia being put for ager Levinianus*. At this Rate all Grammar Rules will henceforth become useless; for after the same Manner we may say *Scotia ab Anglia est divisus flumine Tweeda*, i. e. *ager Scoticus*, and take the Liberty of dancing thro' all Genders and Numbers, and say *Scotia divisum*, i. e. *solum Scoticum*; *Scotia divisi*, i. e. *agri Scotiæ*; *Scotiæ divisæ*, i. e. *provinciæ vel regiones Scotiæ*, &c. Lo! this is the Man who is to teach the World a new Method of *Latin Grammar*, which certainly will be of great Advantage to his Scholars, and render the acquiring of that Language much easier than ever it was thought to be before.

For a fourth Instance he says, *I have belied the first Edition to its Advantage*; for in three Copies that he has consulted, Page 11. C. 8. the Reading is *hanc citeriorum*; Whereas I remark that the Manuscript and first Edition have *citeriorem*, and not as several other Editions *citeriorum*. In this he allows that I am in the right; but what should have tempted me to have said it was *citeriorem* in that first Edition, if I had not found it so in my Copy?

His last Instance is in Page 301. C 9. where he says that I have remarked that the Manuscript and first Edition have *institisse*, instead of *instituisse*, as all the other Editions have it. But, says he, all the Copies of the first Edition

Edition which he has looked into, read *instituisse*. So indeed have the Copies now by me; but certainly that which I made use of, must have had *instituisse*, and I doubt not but I may find some one or more in which that Word is so printed.

After this, Page 104, upon my saying, that as on the one Hand the foreign Editors had corrected many typographical Errors that were of the first Impression, so on the other, which usually happens through Inadvertency, they have fallen into not a few of their own making; This Author passes this civil Compliment upon me, *that if for interdum and sæpius*, (which are my Words in that Citation) *he had put ubique, passim and sæpissime, the Description would have hit himself most exactly*. With the same good Manners he adds, *that I omit one Qualification required by le Clerc in one who was to give a right Edition of Buchanan's History, viz. being skilled (habile) in the Latin Tongue; which Omission may be looked upon as ominous*. I had particularly taken Notice of that Qualification in the Beginning of my Preface, where I say, that he who was to give a correct Edition of *Buchanan's History*, must be a Person *idonea linguæ latinæ facultate præditus*: But alas! if Mr. Man's Word is to be taken, I am not only a Novice, but an absolute Ignoramus in that Language. And what is worst of all, such is my Dulness, that I am incapable of receiving any Improvement from the wonderful Discoveries he has made in it. For if these Mysteries were hid from the great Masters of Criticism, and of all polite Learning, the *Casauhons*, the *Vossii*, the *Gronovii*, the *Cellarii*, the *Burmans*, &c. How could it be expected, that such a Dunce, such a Blockhead, as he here and every where else represents me to be, should ever be able to find them out, or when found by others, to perceive and comprehend them.

Page 104. I having by the Help of the above-mentioned Manuscript corrected a great many Passages in *Buchanan's History*, this Author, that every Thing that I have done may appear wrong, is at a great Deal of Pains to disparage the Authority of that Manuscript.

Manuscript. He himself owns, that it may have been a second Draught of that Work. And that it was written if not from *Buchanan's* Mouth, at least under his Eye and by his Direction, no body can doubt. If I, where it and the printed Copy differ, had always followed it, and not the printed Copy, he would have had some Reason to complain; but this is so far from being true, that I have frequently preferred the reading of the printed Copy to that of the Manuscript; nay, which is more, I have no where that I remember followed the Manuscript, but where I make Mention of it in my Notes, adding the Reason for my so doing. Upon the whole, I have done nothing, but what every one that applies himself to give a correct Edition of any Author usually does, and ought to do; namely, that where the Copies differ from one another, I chose that Reading which to me appeared the truest. Perhaps in some Instances I have been mistaken, but even of these, others, and more equitable Persons than Mr. *Man*, must be Judges.

For a Proof, how far I have been misled by that Manuscript, he brings an Example from *lib. 2. cap. 24. p. 33. A 11.* where *Buchanan* speaking of the two ancient Languages in *Britain*, that used in the *Highlands* of *Scotland*, commonly called *Earsb*, and that spoke by the People now called *Welsh*, he maintains that they are not two different Languages, but different Dialects of one and the same original Language, viz. the old *Gallie* or *Celtic*, which he confirms by these Words, *Ac si quis ex eis (Britannis scil.) alterius nationis Britannicæ hominem audiat loquentem, sonum tamen suæ linguæ agnoscet, & plurima verba capiet, quanquam sermonem universum non intelligat.* Thus the Manuscript, which I have followed, *Britannicæ* with a Diphthong *æ*, and not *Britannicè* adverbially, and with a Monothong, as all the printed Editions have it. This Mr. *Man* gives out as a notable Example of the small Regard that ought to be paid to that Manuscript, and pretends that this Reading makes the Passage both Nonsense and Tautology: Whereas I perswade myself, that every judicious

cious Reader will judge the Reverse to be true. For I hope, in the first Place, it will be granted, that by the Words, *quis ex eis*, is to be understood one of the two Nations now subsisting in *Britain*, the *Scots Highlanders*, and the *Welsh*. Now it follows, that if one or other of them should hear a Man speaking one of these two *British* Languages, but a different one from what himself speaks, pray who should this Man be that speaks this *British* Language, whether a Foreigner, an *Italian*, *Spaniard*, or *Frenchman*, or a native *Briton*, who speaks his own Language, that is, either *Earsh* or *Welsh*? According to Mr. *Man*, the Speaker must be a Foreigner. But first, who taught that Foreigner to speak *Earsh* or *Welsh*? and what should bring him to *Britain* for that Purpose, when the Example might have been tried by Persons living in the Island, i. e. by a *Welshman* conversing with a *Scots Highlander*, or *vice versa*? And secondly, the Experiment *Buchanan* speaks of would scarcely hold, that the *Highlander* or *Welshman* would perceive the Sound of his own Language, when the Words are to be pronounced by a Foreigner; for it is not likely, that that Foreigner would give the same Sound and Accent to every Letter of every Word, which is given to it by those, whose native Language it is. Thirdly, it is added, *quanquam sermonem universum non intelligat*, which plainly supposes that the Speaker must be very much Master of the Language he speaks, which I very much doubt can be true of a Foreigner's speaking *Welsh* or *Earsh*. From all which it is pretty evident, that by *homo alterius nationis*, *Buchanan* means a Native of one or other of these two *British* Nations mentioned before, and not a Stranger of another Country, in the same Sense that *Cicero* uses the Word *alter*, in *Proem. Off.* speaking of *Aristotle* and *Isocrates*, *quorum uterque suo studio delectatus, contempsit alterum*, i. e. *Aristotle* contemned *Isocrates*, and *Isocrates* contemned *Aristotle*. So in like Manner *Buchanan* supposes a *Welshman* speaking to a *Highlander*, or a *Highlander* speaking to a *Welshman*, each in their own native Language. Add to all this, that if *Buchanan* designed what this Author would have him, he

he should, and certainly would have said not *alterius nationis Britannicè hominem audiat loquentem*, but *alterius nationis hominem Britannicè audiat loquentem*, or *audiat Britannicè loquentem*. From what I have said, it will appear to every Man of Sense, that this first Example he brings to decry the Value of that Manuscript, is so far from answering his Purpose; that it alone is a sufficient Testimony for shewing that the Esteem I had for it was well founded. What this Author adds further upon this Head, is so silly and trifling, as not to need the being taken Notice of; and I pass the same Judgment on what follows to the End of this Chapter. There is only one Thing I must not let him go away with, namely, that in the Conclusion he sets down what he calls twenty Canons of Criticism, ten speculative, and ten practical. The former of these he will have to be of my making, and yet pretends he has given Examples where I have transgressed every one of them. The latter, because he had not the Invention to discover them himself, he has borrowed from a Pamphlet, entitled, *A Supplement to Warburton's Edition of Shakespear*; and because they are all absurd and ridiculous, therefore he pretends that I have strictly followed them, but has not thought fit to give any Examples where I have done so; having reserved these for the Subject of the remaining and far greater Part of his voluminous Performance. But how comes this *Man* to call these Canons of Criticism mine? I have laid down no Canons of Criticism of any Kind, any otherwise than giving the Reasons I had for changing or adding some Words in *Buchanan's* Text, and where the Case was doubtful, leaving the Words to continue as they were in most or all the Editions; and in so doing, I have all along proceeded with so much Caution and Reserve, that hardly any one, except this Author, will quarrel with me for taking too great Freedoms, and many will be ready to blame me for not taking greater, all which will afterwards appear as we go on with this Author.

Of Substantive Nouns, Appellative, &c.

THIS and the following Chapters, to the End of this formidable Piece, are employed by the Author to shew that I am not only a Stranger to the peculiar Elegancies, the Graces and Beauties of the *Latin*, but also grossly ignorant of the Signification of many of the Words themselves. As this seems to have been Mr. *Man's* chief Design, what went before being little else than an Introduction to it, it takes up four Parts of five of the whole Work; and that he might proceed more methodically, he goes thro' the eight Parts of Speech, and endeavours to prove me guilty of a great many Errors and Blunders in every one of them, except Interjection. This and the two following Chapters are taken up in discovering, as he will have it, my Ignorance as to Nouns, 1st, Appellative; 2^{dly}, Proper Substantives; 3^{dly}, Numeral and other Adjectives, all of them, to shew how pointed he is, digested into alphabetical Order. But notwithstanding the rude and furious Attacks he here and every where else makes upon me, he must allow me to defend myself the best Way I can, and having so done, to submit the Cause in every Instance to be decided by impartial Judges, according as Truth and Justice shall require.

1. *ÆSTAS. Æstate proxima, lib. 7. cap. 46. pag. 125. C. I.* I, after Messieurs *Bayle* and *Le Clerc*, had complained that *Buchanan* was very careless in marking the Series of the Years, whilst he is careful of the Elegance of Stile, and brought these Words for an Example, where we have a Summer mentioned without mentioning the Year of that Summer. To this Mr. *Man* answers, that nothing was more pertinent in *Buchanan* than to mention the Summer, after he had spoke of the Harvest and Winter Time. Very true, if he had told us the Year of that Harvest or Winter. Yes, says our Author, *Buchanan* has told us the Year, namely 1174; for he after-

E

wards

wards informs us, that our King *William* was made a Prisoner in the 9th Year of his Reign, *i. e.* so many Years from the Death of his Brother *Malcolm IV.* who died in the Year 1165. But what a preposterous Way is this, that one must read a great many Lines downward before he can know to what Year this *æstas proxima* must be referred? He might as well have given us a chronological Table at the End, and left us from it to calculate the Year or Years of the Harvest, Winter and Summer he speaks of.

2. AGGER. *Lib. 15. cap. 58. pag. 301. B 2.* He finds Fault with my changing the Word *aggeres* into *aggerem*, contrary to the printed Copies. My Reason for so doing, was not only that the Manuscript has it so, but also because he had *agger* in the Singular Number a little before. This Author brings a Passage from *Cæsar*, *Bel. Gal. lib. 7. cap. 85, 86, 87.* where we have *agger* and *aggere*, and afterwards *aggeres*. But this will by no Means answer his Purpose; for *Cæsar* in the two former Places, speaks of one single Rampart, but in the last Place of many which were cast up about several Parts of his Camp; whereas *Buchanan* is speaking of one individual Rampart only, as every body will see who reads the Context. I pass over the idle Stuff he here subjoins, concerning the Changes made by Authors, and their using the same Word sometimes in the Singular, sometimes in the Plural Number, which I must be a great Blockhead indeed to be ignorant of. The Example he brings from *Buchanan* of *cervix* and *cervices* is the most unlucky he could have thought of; for *Quintilian* informs us, *lib. 8. cap. 3.* that the great Orator *Hortensius*, *Cicero's* Contemporary and Rival, was the first who used that Word in the singular Number, for which Reason those that came after, used the Word in either Number as they thought fit. I must tell him farther, that tho' the Change of the Numbers in some Words is pretty frequent among the Poets; yet Orators very seldom, and Historians never at all, for ought I know, take that Freedom: All I observe is, that when a Plurality of Persons or Things is spoke of, then indeed both Orators and

and Historians use either the Singular or the Plural Number of Words relating to the Persons or Things before spoke of; thus in the Example he brings from *Seneca*, Ep. 47. *Servi parati erant pro domino—periculum imminens in caput suum avertere*; and Ep. 48. *Opem te laturum intentæ securi præstantibus caput, pollicitus es*. In both which Places he might indeed have said *capita*; but herein lies the Difference, that when the Singular is used, it must be applied to every one of the Persons there named separately, and as it were one by one, but when used in the Plural, it must be applied to them all collectively. But I defy him to give me so much as one Instance, where either Orators or Historians use a Word in the Plural Number, when it relates to one single Thing or Person in the same Sentence. For who ever said, when one Person only is spoke of, *ejus capita ense abscissa sunt*, or *ejus capitibus pileum imposuit*? And I much doubt if even a Poet would have taken such a Liberty. *Virgil* speaking of *Turnus's* cutting off the Head of *Phegeus*, says, *abstulit ense caput*; but I can hardly think that it would have been congruous in that Poet to have said *capita*. In like Manner, I thought it would have been incongruous in *Buchanan*, to have first *aggerem*, and then *aggeres*, when only one single Rampart is mentioned. Away then with these *lumina orationis*, these Beauties of Speech this Author talks of, which would confound all Language, and instead of adorning would deform *Buchanan's* Diction, and render his History not worth the reading, and to be disregarded for that very Reason for which it is held in so high Admiration.

3. ARCHIEPISCOPUS. Mr. *Crawford*, and I after him, think it was wrong in *Buchanan*, to call the Bishops of *St. Andrews* Archbishops, long before the Prelates of that See were advanced to that Dignity, which happened only in the Time of our King *James III.* when *Patrick Graham* was by Pope *Xystus IV.* created the first Archbishop of *St. Andrews*, and Primate and Metropolitan of all *Scotland*. This Author, who will have every Syllable, as well as Word in *Buchanan*, to be right,

maintains that the Bishop of St. *Andrews*, before *Patrick Graham*, had a just Title to the Appellation of Archbishop as well as he; and in order to prove it, after having given the *Greek* Etymology of the Word, and told us, that he was the most ancient or first Bishop of the Kingdom, thinks from these to entitle him to the Primacy: But he ought to consider, that there is great Difference between *primus* and *Primas*; the first will give him a Precedency before, but not a Superiority over the rest, no more than St. *Matthew's* calling *Peter* the first of the Apostles, did thereby signify, that the other eleven were subordinate to him, and subject to his Jurisdiction and Authority. By this Manner of Reasoning, the Dukes of *Hamilton* and *Norfolk* may be called Archdukes, the one being in *Scotland*, and the other in *England*, the premier Peers of their Order; and the like may be said of the first of other inferior Ranks, as Arch-marquis, Arch-earl, Arch-viscount and Arch-barons. This is certain, that whoever reads the Words *Archbishop* and *Bishop*, he must understand, that the one imports a Superiority of Dignity and Authority, which is not in the other. After all, this Author has no great Reason to complain, since I have left the Word *Archiepiscopus* in all the Places cited by him, as I found it; and because he seems to be fond of that Syllable *Arch*, I shall allow him to prefix it to some of his own Titles.

4. AURIS. On *Buchanan's* Epigram, *Miscel.* 22. concerning *Medicea*, the Name given to the Herb *Tobacco*, Line 7th, I had said that instead of *& Aures*, we should read *Nares*. Mr. *Man* is very angry at this, alleging, that I have quite mistaken the Sense of these Words,

Abominandi nominis

Aplanta cohibete manus, os claudite, & aures

A peste tetra occludite:

Which he will have to be, " Keep off your Hands,
 " beware of touching the Plant called by so detestable a
 " Name, stop your Mouth and Ears, that you may
 " neither pronounce such a baneful infectious Term
 " with your own Lips, nor hear it pronounced by those
 " of

" of others." If *Buchanan* had said, *cohibete vos*, or *cohibete linguam a nomine abominandæ plantæ*, Mr. *Man* might have been in the right; but as it is *cohibete manus à planta*, this must signify something else than pronouncing the Word *Medicea*; for I hope he will not say, that the Hand is a proper Organ of Speech. Is it not therefore much more reasonable to think, that *Buchanan's* Meaning is, that when one is offering to you the Herb *Tobacco*, and instead of *Nicotiana* calls it *Medicea*, you are to take Care not to touch it, far less to put it in your Mouth or Nostrils, for tho' the Herb be of itself wholesome and salutary, yet the giving it the vile Name of *Medicea*, will render it destructive and poisonous: That this is the true Sense of *Buchanan's* Words, seems plain from this, that the only two Ways, in which Tobacco is made use of, are by the Mouth and the Nose, *i. e.* by smoaking or chewing by the one, and snuffing or smelling with the other; but I never heard of its being applied any Manner of Way to the Ear; besides, it would be Nonsense in *Buchanan* to think, that the bare pronouncing of the Word *medicea* would do any Harm, unless also at the same time it were made use of one or other of the two Ways mentioned: Add to this, that the Verse seems to have a greater Emphasis without the Conjunction *et*, as in that of *Virgil*, *Æn.* 4.

Ferte citi flammæ, date vela, impellite remos.

And *Æn.* 9.

Ferte citi ferrum, date tela, scandite muros.

Where the Energy would be lost, if the Conjunction were added.

5. AVUS. *Hist. lib. 5. cap. 2. pag. 73. D 12.* *Buchanan* having before said, that our King *Fergus II's* Grand-uncle was *Eugenius*, I thought it improper that in this Place he should call the same *Eugenius*, *Fergus's* *Avus* or Grandfather. Mr. *Man* partly in Opposition to me, partly from an idle Ostentation of his Learning, brings a great many Citations to prove, that the Word *avus* is used by good Authors for a remote Ancestor or Predecessor; but besides that most of the Examples he brings, are taken from Poets and not Historians as here;

here; besides this, I say all these Examples are in the direct ascendent Line, *i. e.* for a Grandfather, a Great Grandfather, Grandfather's Grandfather, &c. and not in the collateral Line, for a Grand Uncle, or Great Grand Uncle, &c. Add to this, that when in History (whose Stile above all others ought to be plain and clear) one's Pedigree is described, Words ought to be used in their true and proper Acceptation: As to the Passage he bring from *Tacitus*, where *Nero* calls *Augustus* his *avus*, they are not the Words of *Tacitus* as an Historian, but of *Nero* himself as a Pleader or Orator. The great *Lipsius* was so sensible that such a Way of speaking was incongruous, that instead of *avus* he bids us read *abavus*, and much less would he have born it in an historical Narrative. And altho' *Augustus* is so called by him, instead of *abavus* or *atavus*, yet it was true of him in the ascendent Line, and not in the collateral, *Augustus* having been the Great Grandfather of *Agrippina*, *Nero's* Mother; the same is to be said of the Verses cited from *Horace*, concerning his great Patron *Mæcenæ*s. After all, I have not expunged the Word *avi*, as this Author would insinuate, but only inclosed it with in Hooks, to signify that the Word is superfluous, at least improper.

6. AUXILIA. *lib. 15. cap. 28. pag. 291. A 1.* The Words are, *cum Gallicis quæ diximus auxiliis*, so all the Editions have it except the first, which has *auxiliis quas*, and that Edition being in his Conceit infallible, he will have *quas* and not *quæ* to be the true Reading: "For (says he) *auxilia* is put for *copiæ auxiliares*, or *cohortes subsidiariæ*, the Construction being moulded according to the Sense." And then adds, "That the Word *auxilia* is put for *auxiliares copiæ*, we learn from *Virgil*, *Cæsar*, and many others;" he mentions also that *Plautus* uses the Word *auxilium* Singular, in the same Sense. This he accuses me of being ignorant of; but I can assure him, that I knew perhaps before he was born, that that Word, and many such like Abstracts, were used by the best Authors instead of their Concretes, as *servitia*, *vigiliæ*, *excubiæ*, *operæ*, for *servi*, *vigiles*,

vigiles, excubitores, operarii; and so likewise *remigium* in the Singular for *remiges*. But here I frankly confess my Ignorance, that I never yet saw *auxilia* or *servitia* *quas*, or *auxilium, remigium, quam* or *quas*: Indeed as *Men* are understood in all these Words, *Buchanan* might have said *auxiliis quos*, but *quas* in that Sentence will never do, unless these auxiliary Troops that were brought from *France*, are supposed to have been all Females; for tho' it is said of the old *Gauls*, that their *primus impetus* was *major quam virorum*, but their *secundus* was *minor quam feminarum*, we are not therefore to think that in their second Attack they were metamorphosed into Women.

7. BIENNIIUM. I had noted that in three Places, viz. *lib. 7. cap. 57. pag. 129. B 5.* and *lib. 9. cap. 3. pag. 154. D 10.* and *lib. 11. cap. 18. pag. 204. A 8.* *Buchanan* has used the Word *biennio* instead of *triennio* in the two former, and of *quadriennio* in the last of these Places. On these my Notes this Author makes a long Clutter for upwards of four Pages to very little Purpose; He begins with giving us a new Canon in Chronology, hitherto unknown to those that write on that Subject, by maintaining, "That the Word *biennium* may very well be understood to signify three Years, i. e. two full Years interveening, excluding the two Extremes."

But what Author did ever use the Word *biennium* in that Sense? Suppose, for Instance, that *Mævius* died in the Year 1239, and that *Titius* his Son died in the Year 1242, would it be proper to say, that *Titius* died *biennio post patris mortem*? when here no fewer than three Years are expressly said to have interveened between these two Deaths. Thus when we are told that *Buchanan* wrote his own Life *biennio ante mortem*, and that he died the 28th September 1582; who could understand this otherwise, than that he wrote his Life in the 1580, and not in the 1579? For if this last were true, he must have lived three Years after the writing of his Life; and that he did not write his Life till after the 1st March 1580, is evident from a Letter of Sir *Thomas Randolph*, dated 1st March 1578, to Sir *Peter Young*, in which he presses that Gentleman to give a Narrative of *Buchanan's* Life,

Life, which he could not possibly have done, had *Buchanan* writ it himself before that Time. To establish this loose Doctrine of his, he brings a Note of *Car. Sigonius* on *Livy*, lib. 27. cap. 44, not 46 as this Author has it, where that Commentator, in order to reconcile the Word *biennium* there used by *Livy* with chronological Truth, supposes that he leaves out two Years, one before, and another after that *biennium*, the whole Interval between being, according to his Computation, a *quadriennium* or full four Years. But *Glareanus*, *Crevier* and *Drakenborch* condemn that Fancy of *Sigonius*, rightly judging that the *biennio* in that Place in *Livy*, is a Fault in the Transcribers for *quadriennio*, for so they perswade themselves *Livy* wrote it.

There is one thing more in this Remark of his, from which I am obliged to vindicate myself. In my Note on lib. 9. cap. 3. pag. 154. D 10. I observe that *Buchanan* is inconsistent with himself, as in one Place he makes the famous Sir *Thomas Randolph*, Earl of *Murray*, to have died in the Year 1331, and *Edward Balliol's* Invasion of *Scotland* to have happened in the Year 1332; when yet in two Places he writes, that the said Invasion happened immediately or very soon after that Earl's Death. To avoid this Inconsistency, he pretends that *Buchanan* does no more but differ from others. This is so far from being true, that almost all Writers, both *Scots* and *English*, agree, that *Edward Balliol's* Expedition into *Scotland* happened in the Year 1332: So he likewise himself places that Expedition in the same Year; for Page 155. C. he expressly says, that *Balliol* landed his Forces at *Kinghorn*, August 1st; that the Battle of *Duplin* was fought within a few Days after; and that he was crowned at *Scone* the 23d or 24th September, all in the same Year 1332; which Things could not be true, if the Earl of *Murray* had died 1331. Our Author is so conscious of this, that he afterwards blames me for not altering *Buchanan's* Number 1331 to 1332; and I doubt not, but, if I had done so, he would have made that another Ground of Quarrel.

8. CÆSPES. In lib. 8. cap. 22. pag. 99. C 11. where all the Copies have *cespite herbosa superinducta*, I have put *cespite herboſo ſuperinducto*, being perſwaded that the other Reading is plainly a typographical Error. But Mr. Man will not let it go ſo, and is poſitive that Buchanan wrote *cespite herbosa superinducta*, and that there is no Error in the Conſtruction: For this he brings two Reaſons, the firſt drawn from the Derivation of the Word, and the ſecond from the Example of *Festus Avienus*. As to the former, he tells us that *Festus Pompeius* and *Servius* derive the Word from *cædo* and *pes*, *quod pedem cædat*, and ſome for that Reaſon would have *ceſpes* ſpelled with a Diphthong. But the incomparable *Voffius* laughs at that fantaſtical Derivation; ſed metuo, (ſays he, and ſo ſay I after him) *ne omnes in hac origine cespitis ceſpitent*. Beſides, had the Word been compounded of *pes*, its Genitive ought to have been *ceſpedis* and not *ceſpitis*, not to mention that as *pes*, ſo analogically *ceſpes*, ought to be of the maſculine Gender. But whatever is in all this, ſhould it be allowed to Buchanan to give that Word another Gender than all good Authors have given it before him? as imo *cespite* in *Virgil*; *fortuitus & vivus ceſpes* in *Horace*; *gramineo ceſpite* in *Ovid*; and *nudo ceſpite* in *Statius*, &c. Next for an Example of that Word's being of the feminine Gender, he brings that Verſe of the Poet *Avienus*, *Deſcript. orbis*, Ver. 747.

Hæ numero geminæ, pingueis ſola, ceſpitis amplæ.

But not to mention that this is an Author *deterioris ætatis*, as having flouriſhed towards the End of the 4th Century, i. e. about the Year 370; Mr. Man himſelf is diffident of it, owning that *amplæ ceſpitis* will bear another Conſtruction, as truly it does, it being a Greciſm very common with *Latin* as well as *Greek* Poets, of the ſame Kind with *doctus virgæ*, *frequens ſylvæ mons*, *urbs gravis metalli*, *nimius pugnæ*, *oneratus frugum*, *pauper aquæ*, *tenuis opum*, *immodicus iræ*, and a great many ſuch like noted in my Grammar: And to confirm this, if it needed Confirmation, we find that Author uſes the Word *ceſpes* in no other Gender but the maſcu-

line, as *cespes immensus*, Ver. 39, *cespitis gemini*, Ver. 143, *cespitis proni*, Ver. 194, and *cespite Paphiaco*, Ver. 227 of the same Poem: In which Places, and generally elsewhere, he uses the Word *cespes* for a Country or large Tract of Land. I might add here, that *Buchanan* himself has *cespite oblongo*, and not *oblonga*, in his first Book, according to all the Editions.

9. CERTITUDO and INCERTITUDO, GRATITUDO and INGRATITUDO. Having said nothing of these Words, but that in the Opinion of the most judicious Criticks and Lexicographers, *Vossius*, *Scioppius*, *Borrichius*, *Vorstius*, *Cellarius*, *Naltenius*, *Stephanus*, *Faber*, *Ainsworth*, &c. these Words are barbarous and destitute of classical Authority; I might have passed over this Article altogether in Silence: But because this nonsuch *Man's* Remarks on these Words are too singularly remarkable to be overlook'd, I shall take some short Notice of them. After having rejected with a sovereign Disdain the Judgment of *Vossius*, and consequently of all those other learned Men that agree with him, *first*, says he, "this supposes that all the Writings of the ancient *Romans* are extant." As if forsooth the Purity and Propriety of the Words or Phrases of any Language could not be ascertained, unless all the Works written in that Language were still extant; if that were true, it would be impossible to an Author to be assured of the Propriety of his Diction, it not being in the Power of any Man to read all the Books of that Language, in which he himself is to write. But I will add further, that several Authors have been blamed by their Contemporaries for using bad Language; Thus, while the *Latin* Tongue was in its greatest Perfection, *Pollio* blamed *Livy*, *Cicero* Mark Anthony, and *Atticus* *Cicero* himself, for using Words or Phrases contrary to the received Custom of the Language; and a celebrated Grammarian did not stand to twit the Emperor *Tiberius* for speaking wrong *Latin*, adding, *tu Cæsar hominibus civitatem dare potes, verbis non potes*. Secondly, says he, "this supposes that *Vossius* and *Ruddiman* had not only read, but also remembered all those ancient Writings."

Can

Can any Thing be more ridiculous and absurd than this? Thirdly, says he, " it supposes that the ancient *Latins* " were as superstitious as these modern Criticks and " Grammarians." Of these ancient *Latins* some were more, some less superstitious; Poets indeed, especially the more ancient, as *Ennius*, *Plautus*, *Pacuvius*, &c. when their Language was, as I may say, yet a forming, took great Liberties that Way. These also who treated of particular Arts and Sciences, as Astronomy, Architecture, Husbandry, Cookery, Philosophy, natural History, and the like, were forced to coin Words and Phrases, not being able otherwise to make themselves understood. But Orators and Historians were extremely nice and delicate, or, as our Author calls it, *superstitious* in that Matter: And it is observed by *Gellius* and *Macrobius*, and proposed for a Rule of just Writing, what was prescribed by *Julius Cæsar* in his Books *De Analogia*, *habe semper in memoria atque in pectore, ut tanquam scopulum, sic fugias insolens verbum*. And as never an Author piqued himself more than *Buchanan* on the Purity and Propriety of his Stile, and has been guilty of fewer Errors or Failures in that Point, I am perswaded, that had he adverted to it, he would have avoided the making use of these Words. Here our Author brings in Examples of Words that have various Terminations, such as *anxietas* and *anxietudo*, *beatitas* and *beatitudo*, *sanctitas* and *sanctitudo*, &c. But besides that such Words will not be equally fit for Imitation, can he think that that will be a Rule for Words that have no such Termination? Thus we find *longitudo*, *latitudo*, *multitudo*, *altitudo*, *similitudo*, *fortitudo*, *plenitudo*, &c. But where do we ever find *longitas*, *latitas*, *multitas*, *altitas*, *similitas*, *fortitas*, *plenitas*? On the other Hand we find *duritia* or *durities*, *caritas*, *gravitas*, *levitas*, *raritas*, *tarditas*, *sanitas*, and innumerable such like, but nowhere *duritudo*, *caritudo*, *gravitudo*, *levitudo*, *raritudo*, &c. What this Author adds afterwards is not worth repeating.

10. CIVIS. lib. 20. cap. 11. pag. 389. B 7: I am here blamed for changing the Word *ejus*, as it is in the

first, and with him infallible Edition, into *eis*, as all the foreign Editions have it; and am accused as ignorant of the Meaning of the Word *cives*. I must indeed have been very ignorant, if I did not know that that Word is used in three different Significations, according to the three different Relations in which a Person may stand to others, as a Subject to his Sovereign, a Countryman to those of the same Country, or a Citizen to those of the same City. But I own that I don't remember ever to have found it used to express the Subjection one is under to a Mayor or Provost of a City: I am indeed subject to the present Provost of *Edinburgh*, but I am not therefore properly his Subject, and cannot be called his *civis*, but in one or other of the two last Acceptations of the Word, i. e. his Fellow *Scotsman*, or Fellow Burghers of *Edinburgh*; the Word *civis*, or Subject, in the first Sense of the Word, having no other correlative but that of Sovereign, in which Sense and no other it is taken in all the Examples he has brought against me. It was not upon the Authority of the foreign Editions, but upon a more weighty Consideration, that I changed the *ejus* into *eis*, viz. that otherwise the Sentence would be downright Nonsense, and so indeed this Author has made it, by taking the Word *civibus* in the Beginning of it, and the *cives* in the End of it, in two different Significations, a Fault that *Buchanan*, tho' there were nothing else, could not readily be guilty of.

II. CLATRA. lib. 15. cap. 19. pag. 287. E 6. Here I am accused of three Faults, that instead of *et valvas ostiorum, et fenestrarum, clatrasque ferreas abstulerunt*, as it is indeed in all the Editions, I have printed it *etiam valvas—clathrasque ferreas*: As to the first, for the changing the *et* into *etiam*, I had the Authority of the Manuscript, which I say is better, as it hinders the Concourse of the Conjunction *et* no less than four-times: This *et* must be a strange Particle, that I should be so ignorant as not to know the true Use and Meaning of it, as he here represents me; but he should have told me in which of these four *et*'s my Ignorance lies. His second Quarrel is, that I have changed the *clatras ferreas*

ferreas into *clathros ferreos*. My Reason for so doing was, that I know no Author that uses that Word in the feminine Gender either Singular or Plural; and *Vossius* is in a Doubt, whether we should say *clathrus* or *clathrum* in the Nominative Singular, and denies that we read *clathra* in the Plural: Upon this Mr. *Man* takes him up, and endeavours to prove the contrary from that Verse of *Propertius*,

Quum fallenda meo pollice clathra forent:

So indeed some of the old Copies have it. But the very learned *Bruckhusius*, the last and best Commentator on that Author, instead of *clathra*, reads *claustra*, and among other Things confirms that Reading by the Authority of the ancient Grammarian *Caper*, who is positive that we ought not say *clathra*, but *clathros*, in the Plural. The great *Scaliger* also would have us read *claustra* and not *clathra* in that Verse of *Propertius*. My third Fault, and that a mighty one, is, that I read *clathros* with an *h*, and not *clatros*, as he would have it: The Word indeed is read without the *h* in most Editions of *Columella* and *Plautus*, but all the Editions of *Horace* that I know of, have the Aspiration; and so it is written in all our modern Dictionaries; and the Etymology this Author himself gives it from the Greek *κλῆδεον* and *κλῆδεον*, seems to require that it should be so written; and if it was a Fault in me to add an *h* where it ought not to be, it is no less Fault in him to leave out that *h* in the Verse of *Propertius* above cited, contrary to all the Copies which have that Reading.

12. CLAVIS. *lib. 9. cap. 28. pag. 163. D 8.* In the first Edition we have these Words, *claves ostiorum è brachio Janitoris suspensas*. I, in the Simplicity of my Heart, having never seen the Word *clavis* of the masculine Gender in any Author good or bad, changed the Word *suspensas* into *suspensas*, as all the foreign Editors had done before me. But this Author, with a dictatorial Air, contends that *suspensas* is the true Reading, and that *Buchanan* so wrote it; and the Reasons he gives for it, are so wild and extravagant, that never Mortal gave the like. "It is possible (says he) that *Buchanan* might have found

“ found *clavis* masculine in some old Author.” Possibilities are boundless, and I have nothing to say to them; but what old Author could *Buchanan* have seen that is not yet extant, and which this Author himself might not also have seen; and if such a vast Reader as he, had seen *clavis* masculine in any Author, no doubt he would have produced it. But farther, what should have tempted *Buchanan* to give another Gender to that Word than what is universally given it by all other Authors, except that one that he might possibly have seen? To support this Reason of his, Mr. *Man* adds another yet more extravagant. “ *Nonius* (says he) observes that tho’ “ *callis* be masculine in *Virgil*, it is frequently feminine “ in *Livy*.” Ergo what? Why might not *Buchanan* take the same Liberty with the Word *clavis*, i. e. make it masculine or feminine as he pleased, tho’ contrary to the Custom of all *Roman* Authors whatsoever? If this would be a Ground to him for taking such Liberties, why might he not, if the Fancy took him, use *auris*, *classis*, *cuspis*, *avis*, *navis*, &c. in the masculine Gender? And on the contrary, *orbis*, *postis*, *sanguis*, *fulvis*, &c. in the feminine, the Reason in all these being the same? Our Author being afraid that these absurd Pretences would not take with any intelligent Reader, at last has Recourse to another Topick, taken from a Passage of *A. Gellius*, lib. 13. cap. 20. the Meaning of whose Words he grossly perverts: That Author tells us, that *Valerius Probus* when asked by one, *hasne urbis*, *an has urbes*, & *hanc turrem*, *an hanc turrim*, *dici oporteret*, forbids him to mind the musty and stale Rules of some Grammarians, but consult his Ears and follow their Direction. *Valerius Probus* and *Gellius* were excellent Grammarians themselves; but can it be inferred from these their Words, that they would be so absurd as to break in upon the fundamental Rules of a Language, merely to cause the Words give a more agreeable Sound to the Ears? They indeed signify that *urbes* and *turrem* may sound better in one Place, and *urbis* or *urbeis* and *turrim* in another; but is it to be thought, that for the Sake of gratifying the Ear, they would allow us to say

hunc

hunc turrem or *turrim*, or *hos urbes* or *urbis*? and as little would they have allowed us to have said *claves suspensos* on any such Account. How delicate this Man's Ears may be, I know not; but I readily confess, such is my Dulness, that I cannot for my Heart discover, even suppose *clavis* were of the doubtful Gender, that *claves suspensos* would sound better than *claves suspensas*. What this Author further adds on this Head, is no less out of Purpose.

13. COMES. *Lib. 9. cap. 41. pag. 168. A 1.* The Quarrel Mr. Man has with me on this Word is, that I have noted that Henry Lord Percy is by Buchanan stiled *comes Northumbriæ* before he was advanced to that Dignity: As I do also in another Note, where he calls David Lindsay Lord of Glesesk, *comes Crafordiæ*, before he had got that Title. All I designed by these Notes was, to observe the Matter of Fact, and not at all to blame Buchanan, such a Prolepsis or Anticipation of Names and Titles being very usual, not only among profane, but sacred Writers.

14. CONSCIENTIA. *Lib. 16. cap. 7. pag. 306. D 8.* *Sive otii, cujus erat impatiens, seu scelerum conscientia ægrum animum stimulante.* So all the Copies have it, but I not being able to discover with what Word *otii* is to be construed, gave it as my Opinion, that Buchanan should have written *otio*, or (which is better) *otii, cujus erat impatiens, tædio*. Mr. Man not pleased with this, will have the Word *otii* to be governed by *conscientia*; but what he says upon the Head, is, I own, past my Comprehension. He adds that *diuturnitate* would have been a better Word than *tædio*, but he must excuse me not to be of his Mind.

15. CONSESSUS. *Lib. 20. cap. 19. pag. 392. A 11.* Here the first Edition has *confessos judicum*, which I, as well as the foreign Editors, looking upon as a manifest Error of the Printer, and not of Buchanan himself, have changed into *confessus judicum*. But Mr. Man will not allow *confessos* to be an Error, but goes about to justify it after the same Manner that he has done *claves suspensos*, a little above. "For (says he) is Mr. Ruddi-
" man

“man sure that *Buchanan* had not found *confessus* in
 “some old Author, of the 2d Declension?” To which
 I boldly give him this Answer, That I am very sure, that
 neither *Buchanan*, nor any Man else, found *confessus* in
 the 2d Declension, unless by a palpable Mistake of the
 Transcriber or Printer. For whoever yet saw a verbal
 Substantive in *us*, as *affectus*, *amplexus*, *cantus*, *captus*,
cultus, &c. of any other Declension than the 4th.
 He adds, “Or tho’ I were sure that *Buchanan* had not
 “seen what he says of him, is there any Harm in ma-
 “king it of that Declension, more than the following
 “Words, viz. *arcus*, *cibus*, *colus*, *cornus*, *fagus*, *fi-*
 “*cus*, *humus*, *lectus*, *pannus*, *quercus*, *senatus*, *som-*
 “*nus*, *sonus*, *succus*, *susurrus*, *ventus*, *versus*, *vulgus*?”
 Yes, I say, it does infinite Harm in taking such Freedom
 with the Word *confessus*; for, in the first Place, none
 of these Words are verbal Nouns, or derived from Su-
 pines, [except *versus*] as *confessus* certainly is. 2dly, Ma-
 ny of these, as *cibus*, *humus*, *lectus*, *pannus*, *somnus*, *so-*
nus, *succus*, *susurrus*, *ventus*, *vulgus*, are not to be
 found in the 4th Declension, but in very ancient Au-
 thors long before *Cicero*’s Time, and therefore not imi-
 tated by him or those that came after. And, 3dly, Nei-
 ther these, nor the other Words he has mentioned, are
 a sufficient Reason why other Words may be used promi-
 scuously in the 2d or 4th Declension, by any modern
 Author, who has any Regard to the Purity of his Lan-
 guage. He brings indeed an Example from *Quintilian*,
Declam. 18. of the Word *concubitos* for *concubitus*,
 which would make something for his Purpose, if that
 were the true Reading in that Place; but so far is that
 from being true, that in four Editions of these Decla-
 mations, which I have by me, viz. that of *Colinæus*,
anno 1541, that of *Vascosan* 1538, that with *Pareus*’s
 Notes at London, 1642, and the last *cum notis variorum*
 & *Burmanni*, 1720, the constant Reading is *concubitus*
 and not *concubitos*; nor is it noted in any of these Edi-
 tions, that any Manuscript has it otherwise. What a
 gross Prevarication is this, which our Author is here
 guilty of?

16. CONSILIUM. I will here deal more ingenuously with Mr. Man, than he has all along dealt with me; by frankly owning myself to have been a little too rash, in changing the Word *consilium* with an *s*, into *concilium* with a *c*, in some Places of *Buchanan*; but as I am far from being singular in that Matter, there was no Reason that he should treat me so rudely as he here does on that Account. This is certain, that these Words have been very often confounded, and sometimes used promiscuously in several of the best Editions we have of the *Roman Authors*. He mentions the Distinction that is given by some Criticks between these two Words, but is not pleased with it himself, and brings an Example in the End from a Passage in *Cicero* not agreeing with that Distinction. But the most accurate Critic *J. Fred. Gronovius*, in his Note on *Livy*, lib. 44, 2; and after him *Jo. Aug. Ernestus*, in his excellent *Index Latinitatis* to *Cicero*, gives us a more just Account of the Difference between these two Words, namely this, *concilium dicitur de conventu hominum, qui audiendi causa conveniunt, consilium de eo in quo deliberandi causa*; and yet after all, there are several Sentences to be met with in Authors, in which it will be very hard to determine whether of these two Words are most proper to be used. Thus we find in *Cicero de leg.* 2. 31. *dimittere concilia*, with a *c*, and yet in his first Book *De Oratore*, cap. 26. *dimiserit consilium*, with an *s*. This Author brings also from *Cicero*, *advocare consilium*, without naming the Place; but I find *advocare concilium* with a *c* in *Vatin.* cap. 6. And in all the Copies that I know of, *Ovid. Met.* 1. Ver. 167, and *Virgil, Æn.* 10. 2. it is read *conciliumque vocat* with a *c*. Nay, which is more remarkable, *Gronovius* himself on the Words of *Livy*, lib. 2. cap. 54. *His accensi vocibus patres consilia inde, non publica, sed in privato, seductaque à plurium conscientia, habere*; tho' he acknowledges it is so written in all the Copies, yet is of Opinion that it should be written *concilium* with a *c*, his Words are *puta concilia, cœtus enim, conventus, congressus consiliorum ergo intelligit*. And that the Learned of this Country have taken the Word *concilium* with a *c*, and not

concilium of Cio
to warr to a meeting
& may signify any
congregation, as with
us on Sabbath where
there are auditors
only: But Consilium
of Sile non Sile in
consilio, & properly
signifies advice given
& taken mutually
in parliament, private
council & by mistake
for the company
the place this
wrong to have with
us Council for
Council, & nothing
but the ignorance of
the times occasioned
it, as was the case
with the librarians
before printing. In
many places in the
authors have these
two words impro-
perly transcribed

Concilium is any
meeting or assembly
even of courts of
judicature, & nothing
more is signi-

^G
fied than a congress, but Consilium never this, about
the deliberations, the measures, the resolves &c. Livy lib.
cap. 25. points out this as with the finger. Concilia
ovenda bella in volscorum Equorumque concil-
is agitata. i.e. Measures were taken in the
Assemblies. Upon is wrong in preferring

concilium with a c to consilium with an s at li
 b. 2. 54. for habere Consilia there is to delibe
 rate, ^(50) ~~to~~ consultation
 but habere concilium is to keep
 or have meetings.
 Adhibere ad, or
 in concilium is to
 admit ~~into~~ ^{into} a meeting or
 Council: but by
 no means as a
 member of a coun-
 cil to give his
 vote or judge-
 ment. Caes. B. 4.
 lib. 1. cap. 31. ^{2nd}
 Clark. where the
 centurions adhi-
 bitis ad concilium
 being ~~admitted~~ ^{admitted} into
 the council, they
 & others are consulted
 for thinking it was
 their business to
 learn Quo consilio ducerentur. for what purpose

an s, for a Meeting or Company of Men assembled to-
 gether, to consult, or even to judge of any Matter that
 comes before them, is plain from this, that in English
 the Parliament is called the Great Council of the Nation,
 and those whom the King consults about Affairs of State,
 are called Lords of the Privy Council; and the supreme
 Judges in Scotland are addressed with the Title of Lords
 of Council and Session, &c. Mr. Man pretends that he
 has observed, that I have corrupted this Word in above
 40 Places, but of all these he produces only three Exam-
 ples; and we may readily suppose, that out of so great
 a Number, he would pitch upon such as were most pat-
 for his Purpose. The first is lib. 4. cap. 3. pag. 53. D
 8. *primò secretis coitionibus, deinde palam in consiliis*
fremere coeperunt; the second, *ibid. cap. 25. pag. 71.*
D 8. Hæc sententia cum in consilio vicisset; and the
 third, lib. 13. C. 1. pag. 240. B. 4. *Rogatus a consilio*
regio ecquid sciret, ubi rex esset. As to the first of these,
 I perswade myself, that unless this Author will have the
 Word *concilium* to be banished out of the Latin
 Tongue, *concilium* with a c is the only proper Word
 Buchanan could make use of in that Sentence; and tho'
 there may be some Doubt as to the other two Places,
 yet I believe most Readers will prefer my Reading of
concilium with a c, before *consilium* with an s; and par-
 ticularly one would think that *concilium regium* with a c,
 was as proper as *concilium patrum* in Horace, *Carm. 10.*
 5. 4. for what is *concilium regium* but *concilium regis*,
 the Ministers and great Men then assembled about the
 King? For if H. Stephens is not wrong in the Citations
 of his *Thesaurus* l. 1. we have some Examples in good
 Authors that seem to countenance that Reading. Faber
 also in his *Lexicon* cites Livy and Caesar, for *adhibere*
in or *ad concilium* with a c, without taking Notice that
 the older Editions of both have *consilium*. See Draken-
 borch on the former, lib. 1. 54. and Oudendorp on the
 latter, *Bel. Gal. lib. 1. 40.* What I have said, I hope
 is sufficient to shew, how little Occasion this Man had
 to make such a Bustle as he does on that Word, espe-
 cially as no body can mistake the Sense in the Instances
 he finds fault with, whether it be spelled with a c or an

f. There is only one Thing I have yet to observe, *viz.* How strangely I am beset by my Antagonists on both Sides; for as this *Man* condemns me for spelling *conci-
lium* instead of *consilium*, so on the other Hand, I am no less blamed by his Friend Mr. Logan, *Second finish-
ing Stroke*, Page 5. That in Robert II's Act of Parlia-
ment anno 1371, I have in more Places than one *consti-
lio* with an *f*, and not with a *c*, as he alledges I ought to have done. But he should have remembered, that my Transcript being taken from the Original, I was ob-
liged to follow every Letter and Syllable of it, as I there found them; but no body will say that the Case was the same in *Buchanan's* History, unless it can be proved that *Buchanan* himself purposely designed that the Word should be so written in every Instance as it is in the first Edition.

17. CONVENTUS. *Lib. 8. cap. 22. pag. 354. B*
4. On the Words *ut nemini nisi conventu publico re-
poscenti redderet*. I had noted that *conventu hic dan-
di casu positum videtur*. I was afraid when I first looked to this Author's Remark, that he would have accused me on another Head than here he does, *viz.* that *con-
ventu publico reposcenti*, was what we call the Ablative absolute, and consequently that *reposcenti* was of that Case; whereas according to him, *reposcenti* is a Dative, and not at all construed with *conventu*. My Reason for thinking that both were of the Dative, was first, that as is observed by *Valla*, *Cælenius*, *Vossius* and others, we very rarely find Authors using the Ablative in *i* from Participles in *ans* or *ens* in that Construction, but almost always in *e*. See my *Grammar*, Part. 1. pag. 89. And 2dly, Because *Cæsar*, whom *Buchanan* very much imitates, has always such Datives in *u* and not in *ui*. See *Vossius*, *Annal.* 2. 18. But let us hear now the Sense Mr. *Man* puts upon this Passage, and which he thinks to establish by some Notes he has taken from my *Grammar*, and it is this, that *ente* or *existente* is here understood; or in other Words, *dum conventus publicus haberetur*, the Meaning whereof, if I understand any Thing, must be this, that the Earl of *Mar* was not to deliver up the Castle of *Edinburgh* to any Person who should demand it of him,

but while the Parliament was sitting, *i. e.* that if any Person should make that Demand while the Parliament was sitting, he might do it, and the Earl was obliged to obey him whether he had any such Order from the Parliament or not. This Author pretends afterwards, that the bare Words *conventu publico*, signify the same Thing as *ex consilii publici decreto*, *ex ordinum decreto*, and *consilii jussu*; but in this no body that understands the Language will agree with him.

18. COTES. *Jephth. pag. 12. ver. 81.* I pass over Mr. Man's Remark on this Word, his Quarrel against me being the not citing as many Authors as he would have me; when that one Citation I bring from *Virgil*, was sufficient for my Purpose; and sure, if I had intended to name any other, *Maximianus*, whom this Author cites, would have been none of them, he being a Writer of no Credit, and whom *Broukhufius* on *Propertius* ii. 25. 91. calls *barbarum, lutulentum ac tantum non stercorem*, a Character which may justly belong to other Authors as well as this *Maximian*.

19. DEDITIO. *Lib. 14. cap. 46. pag. 274. C 4.* Mr. Man as he has an eternal Quarrel with the Manuscript Copy of *Buchanan's* History, so he is very angry at me for following it here, in putting the Word *deditionem* instead of *ditionem*, as all the printed Copies have it. But there is no Man of common Learning, who will not see that *deditionem*, and not *ditionem*, is here the proper Word; and which I would almost have ventured to have put in the Text, tho' not only the printed Copies, but also the Manuscript itself, had had that other Word he is so fond of: For the Phrase here in *ditionem accipere*, must suppose the Persons there mentioned, not to have come under the King's Power and Jurisdiction till then, which was not true, for these Persons, tho' at that Time Rebels, were always the King's Subjects, or under his Jurisdiction. The Examples this Author brings of *in ditionem venire, accipere, recipere, redire*, and *in ditique Romanorum esse*, have a different Signification from *in deditionem accipere, venire, concedere, &c.* For the former is always understood of a People,

People, who were not till then subject to those under whose Power and Dominion they now yield themselves; but the latter may be applied either to Subjects or Aliens, who by Force of Arms are obliged to surrender themselves to those who have attacked or invaded them.

20. DIES. (1.) Singular, *lib. 15. cap. 1. pag. 281. C 12.* I am here again blamed, that whereas the printed Copies have *die noctuque*, I on the Faith of the Manuscript, have given it *diu noctuque*; and I am perswaded that if the Ear alone is to be consulted, this last Reading seems to sound better than the other. Mr. *Man* produces two Examples out of *Sallust, Bel. Jugurth. 38. and 44.* for *die noctuque*, supposing it to be so read in all the Copies, which is so far from being true, that most of the more ancient Editions have *diu noctuque*; And Messrs. *Wasse* and *Havercamp* have *diu* and not *die* in the second of these Places; who also observe that *Charisius Sospater*, one of the most ancient Grammarians, cites other two Places of *Sallust* in his Histories, that are now lost, where that Author has *diu noctuque*. But what need I insist on a Matter that is otherwise of so small Moment. The Examples he here brings of *die noctibus*, *dies noctesque*, *diem noctemque*, *per diem noctemque*, *diebus noctibusque*, and *nocte ac die*, are all quite out of Purpose.

DIES. (2.) *Lib. 11. cap. 50. pag. 217. C 9.* *Buchanan* had said that our *James II.* died in the Year 1469, *non multis ante æquinoctium autumnal diebus*. On which I have this Note, that that King died on the third of *August*, i. e. 40 Days before the autumnal Equinox; by which Words I did not so much intend to tax *Buchanan's* somewhat loose Way of speaking, as to ascertain the precise Day of that King's Death; and therefore the long Train of Citations he here brings against me, are not worth regarding.

21. DITIO, *Lib. 1. cap. 43. pag. 18. B 9.* and many other Places. I had taken Notice that *Buchanan* in several Places uses that Word for a Region or Country, contrary to the Custom of all good Authors, who never use the Word otherwise than for Power, Dominion, Empire

Empire or the like : And I am authoris'd to say so, by no less Critics on the Language than *Scioppius*, *Vorstius* and *Gellarius* whom I cite, to whom I might have join'd several others. Mr. *Man* however struggles hard to bring Examples from good Authors, who he pretends have us'd that Word in the same Sense that *Buchanan* does, but all in vain, as I, if it were worth while, could shew.

22. DUX. *Lib. 12. cap. 2. pag. 218. C 9. Dux Varvici.* So it is in all the former Editions: But as that Nobleman, so famous in *English* History, had never a higher Title than that of Earl, and is so expressly stiled by *Buchanan* himself a little above; I took it to be an Error, and therefore substituted *comes* instead of *dux*. But behold the penetrating Genius of this wonderful *Man*, who has discovered that *dux* here signifies a General, and that the Word *regulus* is to be understood. But not to mention the Oddness of such an Ellipsis, how comes this Author to give that great Man so low a Degree of Honour, as *Buchanan* seems here to have given one too high? Besides, at this Rate, when one should say *dux Argatheliæ*, and *dux Marleburgi*, when the one was Commander in Chief in *Scotland*, and the other of the *British* Forces in *Flanders*, the Meaning of these Words must be, that they were Generals and not Dukes. In like Manner, when the Marquis of *Montrose* commanded for King *Charles I.* and the Earl of *Leven* for the Covenanters in *Scotland*, we might say *dux Montis-rosarum*, and *dux Levinicæ*, understanding by it, not so much their Titles as their Office. I happily escap'd this Author's Censure on the Words called Interjections, but this Author has left me Room to apply some of them to himself, such as *atat*, *apage*, *heu*, *proh*, *hui*, *ha*, *ba*, *he*!

23. EDICTUM. *Lib. 12. cap. 24. pag. 230. C 7.* All the printed Copies have here *gravi indicto*, which on the Authority of the excellent Manuscript, I have chang'd into *gravi edicto*; this our singular Author is much displeas'd with, and accuses not so much my Ignorance as Arrogance, for making that Change. But as the long
Rhapsody

Rhapsody he here gives us, can serve no other End, than to bamboozle his less intelligent Readers; I leave the whole to be determined by those who will duly consider what I have said in my Note on that Place: Only in the End I observe, that he brings me in, as condemning *immitte* and *minax edictum* in *Ovid*; I had no such Intention, all that I meant, being no other than that these Phrases in that Poet, were not sufficient to warrant a *grave indictum* (or if you will) *edictum*, in that Place of *Buchanan*.

24. ELEPHANTIA. *Lib. 8. cap. 56. pag. 152. C 4.* Here this Author, partly to contradict me, and partly to shew his Skill in Physick, gives us another long Rhapsody on the Word *elephantia* or *elephantiasis*. All that I say in my Note upon the Word is, that *Lucretius* and *Galen* are of Opinion, that that Disease was peculiar to the *Egyptians*, and differed much from a common Leprosy, as this Author himself owns; I had therefore some Reason to doubt, whether *Buchanan* ought to have said that our *Robert I.* was seized with that Distemper, since all our other Historians used the general Word *lepra*.

25. EXITIUM. *Lib. 17. cap. 29. pag. 334. C 2.* *Certa, ut videbatur, spes in utriusque partis exitium incertum.* Thus all the Copies. On which my Remark is, that this Passage seems to have been corrupted, but that I durst not take upon me to correct it. This Author however, to whom nothing is difficult, endeavours to make good Sense of the Words as they stand; and if he can find Readers who will acquiesce in his Judgment, I shall not contend either with him or them. Not content with this, speaking of the Word *exitium* he supposes that I might have changed it into *exitum* in another Place; adding a great Number of Citations from *Cicero*, *Livy*, *Seneca* and *Tacitus*, which would have tempted me to have done so: And on the other Hand subjoining some Passages from *Virgil* and *Sallust*, why I ought not to have done it. What manner of Man is this, who thus banters me, for not doing what he would have condemn'd if I had done it.

26. FALLOTA. *Lib. 9. cap. 41. pag. 168. A 9.*
 Here I am accused of two Faults, one for printing *Lute-
 tiæ* with a *t* in the penult Syllable, another for making
falotas with one *l* instead of two, contrary to the first
 Impression which has *Luteclæ* and *Fallotas*: And are
 not these mighty Faults? My Reason for the first, *viz.*
Lutetiæ, is, that the Word is generally so written by
 most Authors: It is so spelled by *Cæsar*, most, if not
 all Lexicographers, as also by the most celebrated *French*
 Printers, *Robert* and *Henry Stephens*, *Vascosan*, *Colin-
 us*, &c. and which I think should shelter me from all
 Blame, by *Buchanan* himself, in his *Life*, and in the
 Titles he gives to the first of his *Elegies*, and the third
 of his *Sylvæ*, and probably in other Parts of his Works.
 As to *falotas* with a single *l*, the Word being the same
 with the *French falot*, I thought myself obliged to spell
 it as it is in that Language. In my Note I mention
 three different Derivations given to that Word, one by
Menage from *phanum*, another by *du Cange* from *pha-
 rus*, and a third by *Fl. Christianus* from *phallus*;
 which last *Mr. Man* prefers, for no other Reason that I
 can see, but because it has two *ll's*; but he should have
 told us, had he not been ashamed of it, what that
 Word signifies, namely, *membrum virile ex ligno vel
 corio factum, et in Bacchi et Isidis sacris circumferri
 solitum*. But when his Hand was in, he might have
 derived it from *palus*, for that is the Name which *Ho-
 race* gives to the Member, for which the God *Priapus*
 was most remarkable, *i Sat. 8.*

Obscænoque ruber porrectus ab inguine palus.

In the End he blames me for giving a lame Description of
 the Word *falot*, adding a more full one from *Nicot's*
French Dictionary. The Description I have given of it,
 I had from *Menage* and others, which I thought suffici-
 ent in a short Note.

27. FAMA. *Lib. 6. cap. 16. pag. 97. B 3, 4, 5.*
 I might pass over this Remark altogether, as containing
 nothing but a Mass of idle Quotations, to little or no
 Purpose. Here he would needs bring me in guilty of two
 Faults: 1st, That I should say that *Buchanan* contra-
 dict

dicts himself in saying one Thing in this Place, and another in the following Page, A 3: Whereas, says Mr. *Man*, *Buchanan* in the former of these two Places, relates only what is said by our Historians. But does he not so relate it, as agreeing with what is said by them? otherwise why should he not have disproved what they say? But so far is he from doing that, that in the following Sentence, *de patris morte violenta suspicionem auget fama, quod eum quidam Eduardum Martyrem appellant*, he seems plainly to be of their Mind who write, that *Athelstane* killed his Father *Edward*, and his two Brothers *Edmund* and *Edred*, while yet in the following Page he makes *Edmund* and *Edred*, one after the other, to have succeeded their Brother *Athelstane*.

The other Fault I am accused of, is, that I have changed the last Word of the above Sentence *appellat* (as it is in the first Edition) into *appellant*, as all the other Editions have it. But this is so far from being a Fault, that tho' a thousand Manuscripts and printed Copies had *appellat*, I would have taken the same Liberty, as otherwise not being able to make Sense of that Passage, the Word *fama* going before plainly requiring that *quidam* and consequently *appellant* should be in the Plural Number; for as I say in my Note, *fama non unius sed multorum est*. What our Author adds, that *fama* is sometimes the same with *opinio*, will make nothing for his Purpose, unless he can shew that the Opinion of one single Person is the same thing with Fame, or what is reported by many Persons.

28. FAMILIA. *Lib. 4. cap. 39. pag. 66. A 9. Familiarium tumultu occisus est*. So I after the Manuscript have printed it, and would have done so, tho' it and all the Copies had had it otherwise, being perswaded that *familiarum*, as it is in the first and other Editions, is nothing but a typographical Error: And not doubting but every intelligent Reader will be of the same Mind, I pass over the idle Stuff Mr. *Man* gives us, and the Ignorance he scurrilously accuses me of on this Article, with the Contempt it deserves,

30. FILIA. *Lib. 7. cap. 26. pag. 119. D 4.* Here again we have a long and nauseous Ribble Rabble of pitiful Stuff, with all which I am no ways concerned, and which is only remarkable for the scurrilous Manner in which he treats all those that differ from him; particularly a most judicious and learned Lawyer, who has lately published a small Treatise vindicating our *Robert III.* from the Stain of Bastardy, by Arguments so incontestible, that no one who regards his own Reputation, will have the Confidence to withstand. What he adds in the End, of a Saying of King *Charles II.* concerning *Buchanan's* History, is an arrant Falshood, broached by *Oldmixon*, an Historian who knew not what it was to speak Truth. That these Words which that faithless Writer puts in King *Charles's* Mouth, is a pure Fiction, will appear from this; 1st, That it is infinitely improbable that King *Charles II.* would allow the Translation of a Book, which had been condemned by an Act of Parliament in his Grandfather's Time, to be printed and published in his own Kingdom. 2^{dly}, It was not so much on Account of what *Buchanan* says of the Bastardy of *Robert III.* as for that Author's antimonarchical Principles, which appear thro' all his History, that King *Charles* would be induced not to license such a Translation. 3^{dly}, If King *Charles* had granted such a Licence on the Terms mentioned by that worthless Author, why should not that Translation have been published in his Time, and not delayed till five Years after, *i. e.* 1690? in which Year, and not before, such a Translation was publicly licensed to be printed. 4^{thly}, And which will, I think, utterly confute what is said by *Oldmixon*, I have in my Custody Animadversions on that History, wrote by *William Hamilton of Wisbarw*, or his Son Mr. *William Hamilton*, now an eminent Counsellor at Law in *England*; in the Beginning whereof he expressly tells us, that a Translation of that History having been printed in *England* soon after the Restoration, all the Copies were by an Act of Privy Council suppressed, a few only having escaped, of which that Author tells us that he had one of them in his Possession.

31. FILIUS. *Lib. 10. cap. 26. 28, 29. pag. 186. A 6. D 9. 12. pag. 187. A 3.* Here again we have a no less impertinent and confused Rhapsody on the Word *filius*, than he had given us before on the Word *filia*, in which he has the Confidence to justify a Passage in *Buchanan*, concerning three Bastard Sons of *James Stewart*, the youngest Son of *Murdo* Governor of *Scotland* during the Captivity of our King *James I.* in which I after *Dr. Abercromby* and *George Crawford*, have from the publick Records demonstrated that Author to be mistaken: But as this *Man* is like to stand Proof against all Conviction, it would be lost Labour to say any more on this Article, than what I have already writ in my Note on the Place.

32. FLAMMA. *Buchanan* in his Life tells us, that upon his second going to *France*, anno 1524, in *flammam Lutheranae sectae, jam latè se spargentem, incidit.* On which Words I have this Note, "That *Buchanan* seemed then to have had a warm Side to the Doctrines of *Luther*, which were then favourably received by many in *France.*" But this is what *Mr. Man* will not allow, and consequently must affirm that he continued a staunch Papist then and many Years after. Let it be so, for I will not now dispute the Point with him; only I cannot help thinking, that *incidere in flammam* signifies, that he who fell into a Flame or Fire, must be somewhat at least scorched or affected by it; and the Quotations that he here brings to the contrary, will not at all answer his Purpose, as I could easily shew if it were necessary.

33. FORS. *Lib. 6. cap. 42. pag. 106, B 4. and other Places.* Here our Author entertains us with a Logomachy about the Difference between *fors* and *fors*; and accuses me for being so dull as not to have understood that Difference. And yet after all that this Author has said upon the Head, I am not a whit wiser than I was before. In general *fors* signifies the Cause, and *fors* the Event itself, as in that of *Horace*, *Sat. 1.*

*Quis fit, Mecænas, ut nemo quam sibi sortem,
Seu ratio dederit, seu fors objecerit——*

This I very well knew, and needed not be taught it by this Author; but at the same Time it is no less true, that there are innumerable Places in the best Authors, in which these two Words are so confounded, that the best Commentators on them are often at a Loss how to distinguish the one from the other, and whether *sors* or *sors* is the true Reading, This being the Case with me, I have left these Words as I found them in the best printed Copies of *Buchanan's Works*. To confirm what I have said, I refer the Reader to the many Commentators, as, *Doufa, Lambin, Gronovius, Heinsius, Schottus, Vossius, Broukhuisius* and *Bentley* cited by *Drakenborch* on *Sil. Italicus*, lib. 15. ver. 105. to whom add the learned *Cannegitier's* Notes in the *Miscel. Observ.* lately published in *Holland*, Vol. 7. pag. 247.

34. GRATITUDO. See above what I have said on CERTITUDO.

35. HOSTIS. Lib. 18. cap. 32. pag. 358. A 4. *Apud cives & hostes*. On these Words I innocently ask the Question, Whether *Buchanan* does not here use the Word *hostes* for *peregrini*, in which Sense *Cicero* informs us, that Word was taken by ancient Writers before his Time? And all I meant was, that it seemed not altogether impossible, that *Buchanan* took it here in that Sense, That the Words *cives* and *peregrini*, and *cives* and *advenæ*, are opposed to one another, we learn from the same *Cicero*, 4 *Acad.* 176. *Verr.* 6. 77. *Verr.* 6. 130. But whatever is in this, Mr. *Man* ought to have been the last who should have quarrelled with me for it, when he, that he may defend the Errors, not of *Buchanan* himself, but of his Scribes and Printers, has often Recourse to Quotations taken from *Ennius, Plautus, Terence, Actius*, and other such ancient Writers that lived before the *Latin* Togue was brought to Perfection. But as I propose no more but a simple Doubt, what this *Man* has said on the Head shall give me no Trouble.

36. INDUCIÆ. Lib. 11. cap. 8. pag. 200. A 9. *Per inducias interemit*. So indeed it is in the first and *Geneva* Editions; which I after the later Editions have changed into *per insidias*; which I would have done, tho

tho' all the Copies had been against me, as the other Reading is neither Language nor Sense.

37. INGRATITUDO. *Lib. 11. cap. 5. pag. 199.*
A 8. This Author is at a great deal of Pains to prove this a good *Latin* Word, contrary to the Opinion of *Vossius* the Prince of *Grammarians*, and many others whom I have cited above on the Word *certitudo*, to whom he bids me add *Julius Scaliger*. But he is hard put to it, when he can find no better Authority for it, than that of *Apicius*, *Firmicus*, and *Cassiodorus*; the first of whom, is by learned Men thought not to be the Composer of that Work that goes under his Name, but that it was writ by one that lived long after, which they confirm by the many barbarous Words to be found in it. As to the other two, the one lived about the Middle of the fourth, and the other after the Middle of the sixth Century. But who can think, that *Buchanan* would form his Language from such Patterns as these? All that can be said for him, is, that he inadvertently followed the Example of many learned Men, who in, or a little before his Time, made frequent use of that Word. See this Matter fully discussed by *Jo. Fr. Noltenius* in his excellent *Lexicon L. L. antibarbarum*.

38. JUDICIUM. *Lib. 14. cap. 57. pag. 278. B 12.*
Judicium professus est. Thus it stands in mine, and all the former Editions; but the late very learned Professor of Humanity, Mr. *Laurence Dundas*, discovered it to be an Error for *indicium*; which he having told me, I afterwards suggested it to Mr. *Alexander Finlater* one of the Masters of the High School here, who being also a very good *Latin* Scholar, was employed by Mr. *Paton* to oversee an Edition of *Buchanan's* History, printed by him anno 1727; and he being satisfied that *judicium* was there an Error, has changed it into *indicium* in that Place; And I believe, that notwithstanding all that Mr. *Man* has said here to the contrary, every Man of Sense will be convinced that this is the true Reading. I pass over the vile Ribaldry and *Billingsgate*, which this Author most impertinently vomits forth here against Bishop *Keith*. But who can expect better, from a Man of such a malevolent Disposition, and one who knows not any Thing of Decency or good Manners?

39. LEGA-

39. LEGATIO. *Lib. 9. cap. 11. pag. 157. C 2.*
As it would be idle to descant upon what Mr. Man has said on this Word, I shall leave it to the intelligent Reader, to judge whether he or I bid fairest to be in the right, and how far the Citations he brings from Livy and others, will answer his Purpose.

40. LUX. *Lib. 1. cap. 33. pag. 13. D 10. Ne luce florida vestis agnosci possint.* This *florida* upon the Faith of the Manuscript I have changed into *floridæ*; and he must be strangely biassed, who with this Author would have us to read *florida*. Buchanan is here speaking of the straked or striped Cloaths in Use among our *Highlanders*, and particularly in the Western Isles, called *Tartan*, (which now to their great Grief, they are obliged to lay aside). Of these he says, that in former Times many wore such as were straked with red or blue Colours; but that in his Time, they more commonly chose such as were of a dusky or brownish Colour, resembling that of Heath, that so while they were lying amongst it, they might not be discovered by the Light or Splendour of Cloaths of a florid, i. e. of a glaring or shining Colour. From this it is plain, that the Epithet *florid* must agree with *vestis* and not with *lux*. This Author thinks to support the Reading of *florida*, by *floridus color* in Pliny, 35. 6. but there is a great Difference between *lux florida* and *color floridus*, for Light if it can be said to have a Colour, is white; and for that Reason, cannot be said to be florid or Party-coloured. The *Tyriæ luces* he brings from Manilius, is a poetical Way of speaking, not proper for an Historian, and is the same with *vestis Tyriæ color*, in Seneca, *Thyest. v. 345.* But my Reading is justified by Apuleius a Prose Writer, *Met. 2. floridæ vestis hilaris color*; and *Met. 7. sumptâ veste muliebri floridâ*; and *Met. 10. lectus veste serica floridus*.

41. MAGISTRATUS. *Lib. 18. cap. 47. pag. 363. B 3. Quid adversus supremum magistratum arma sumpsissent.* In my Note on these Words, I say that the Word *magistratus* seems here to be taken in a general Sense, the same way as the Word *Sovereign* with us in English, without distinguishing the Sex or the Person invested

vested with supreme Authority: And then I add, that *Buchanan* perhaps used the Word in the Abstract for *Magistracy*, or the supreme Authority itself, in which Sense the Word is frequently used by the best Authors, as, *gerere magistratum, abdicare se magistratu, abrogare magistratum*, and the like; and on the contrary, nothing is now more common, than to use such Abstracts for their Concretes, *i. e.* the Office for the Persons that bear it. Thus the Kings and Potentates of *Europe* are usually called the *Powers* of it; which Name is also given them by *St. Paul*, for what is ἐξουσία υπερεχούσα in him, but the same with *potestates supereminentes*, as both *Beza* and *Castalio* render the Words, and this last adds in the Margin, that *potestas* here signifies the same Thing as *magistratus*.

42. MANCIPIUM. *Jephth. pag. 2. chor. v. 18. Timidi mancipium sumus Ammonis.* Here we have *mancipium* for *mancipia*, which in my Note on the Place, I say is a Thing uncommon. To which this Author replies, and that with a *perhaps* too, it is not more uncommon than *servitium* for *servitia*, of which he brings us one Example from *Cicero*; but even that is very uncommon, and of which perhaps, we have not another Instance but that one, other Authors generally using the plural Number *servitia* for *servi*: Besides, tho' *servitium* for *servitia* or *servi*, were to be found frequently in good Authors, that is not a sufficient Reason for using *mancipium* instead of *mancipia*. My only Fault here is, that I called a Thing *rarum*, which I should rather have called *rarissimum, et haud facile in exemplum trahendum*.

43. MEDIUM. *Lib. 1. cap. 24. pag. 10. E 2. Taichia, à Taicho fluvio qui medium secat, nomen adeptata.* So all the printed Copies indeed have it, but I have changed the *medium* into *mediam*, the Thing being so plain, that I did not think it necessary to add a Note upon it, especially as *Buchanan* never speaks otherwise. Thus, *pag. 8. B 3. Annandia ab Annando amne propè mediam dividente appellata.* And *ibid. B 6. Tuedia ab amne Tueda mediam secante nominata. Ibid. E 6. Mediam*

Mediam (scil. *Coilam*) *Aera amnis dividit.* Pag. 9. A 4.
Mediam (scil. *regionem*) *secant duo amnes.* Pag. 11.
 cap. 1. *Esca fluvius mediam secat.* And so Curtius,
 lib. iii. 11. *Mediam* (nempe urbem Tarson) *Cydnus am-*
nis interfluit. Notwithstanding all which, this *Man*
 will have us to retain the Word *medium*; and for a
 Proof, brings a great Number of Citations, but all of
 them as little to his Purpose, as if he had cited so
 many Lines out of *The Battle of Chevy Chase*, or *The*
History of Roswell and Lilian. For in all these Pla-
 ces mentioned by him, the Word *medium*, as he acknow-
 ledges, is taken substantively, which no one that un-
 derstands *Latin* would think proper here. *Horace*, 1.
Serm. i. 99. has — *at hunc liberta securi Divisit me-*
dium, — where he is speaking of a Man; but had he
 been speaking of a Woman, he would undoubtedly
 have said *hanc mediam.*

44. MOENIA. *De jure regni. cap. 9. pag. 4. l. 17.*
Buchanan in citing a Verse from *Juvenal, Sat. xv. 157.*
 trusting too much to his Memory, has substituted the
 Word *mœnibus* instead of *turribus*, as I suppose it is in
 all the Copies; and as every Citation ought to be made
 in the precise Words of the Author from whom it is ta-
 ken, I have restored *turribus* in that Place, as I am
 perswaded *Buchanan* himself would have done, had he
 adverted to it. One would think by the Examples Mr.
Man brings here of the Word *mœnia*, that he designed
 to find Fault with *Juvenal* rather than me, for not using
mœnibus for *turribus* in that Place. He concludes with
 saying, that by the same Rule I should have changed
quos into *atque*, or have added *atque* after *quos*, than
 which nothing can be more ridiculous. He might as
 well have said, that I should have changed the *una clave*
 into *uno clave*, in order to prove that *clavis* is some-
 times in the masculine Gender, of which above on that
 Word.

45. NECESSITUDO. *Detect. pag. 1. l. 38.* Here
 this Author most falsely and wickedly insults me, as if
 I had intended to blame *Buchanan* for using the Word
necessitudo for *necessitas*, which is so far from being
 true,

true, that my Note on the Place implies the very contrary; for all I say, is, that *Sallust* and *Tacitus* very often, or much oftener than others, use the Word *necessitudo* in that Sense; but all other Authors most frequently, or far more frequently, use it for Relation by Blood, Friendship, or the like. If I had said *semper* instead of *frequentissime*, there might have been some Ground for this Author's Cavil; and yet *Charisius* and *Fronto*, two very ancient Grammarians, say something very like it. I knew very well, that other Authors, besides *Sallust* and *Tacitus*, use *necessitudo* for *necessitas*, and sometimes *necessitas* for *necessitudo*; but still it is true, that these other Authors very rarely use these Words promiscuously, as if there was no Difference between them. *Livy* for ought I know, never uses *necessitudo* for simple Necessity; and *Cicero*, tho' he sometimes uses it in that Sense, yet he incomparably oftener uses the Word *necessitas* in that Signification: I could shew the same, if it were needful, in many other Authors.

46. NEPOS. *Lib. 7. cap. 18. pag. 116. D 16.* I had observed after *Vossius* and others, that the Word *neptis*, for a Brother or Sister's Daughter, was an unusual Acceptation of the Word, and hardly ever to be found among Authors of pure Latinity; and I say the same of the Word *nepos*, for a Brother or Sister's Son: I know that *Rhittershusius*, *Faccioldi*, and others, bring Examples from *Tacitus*, *Suetonius*, and some Roman Lawyers, where the Word *nepos* and *neptis* are taken in that Sense. But besides that these Authors wrote when the Latin Tongue was on the Decline, there are two Things which move me to think, that it is an Abuse of the Language, to give that Signification to these Words. 1. That it seems incongruous, that the same Words should be taken in two so very different Senses, i. e. sometimes for a Grand-son or Grand-daughter, (which is the true and proper Signification of them in the best Authors) and sometimes for a Brother or Sister's Son or Daughter, or as we call them in English Nephew and Niece. And 2. An eminent Roman Lawyer, after he has given us the Names of Consanguinity and Affinity, both in

the direct and collateral Line, assures us, that the Romans had not a special Name for what we now call a Nephew or Neice in their Language: *Illud notandum est*, (says he) *non, quemadmodum patris matrisque fratres & sorores, patrui, amitæ, avunculi, materteræ dicuntur, ita fratris sororisque filios filias nomen speciale cognitionis habere: § 14. ff. de grad. & affin.* The Authority this Author brings from *Plautus*, and the long Rhapsody he entertains his Readers with, concerning that Author's Comedies, and which or what Parts of them were genuine or not, is equally idle and impertinent.

47. NIL. *Epig. lib. 2. 28.* Upon the Words, *nil amplius optat*, I observe that in *Horace, epist. 1. 2. 46.* (from whom *Buchanan* hath probably borrowed that Phrase) it is *nihil amplius*. Here this *Man* very absurdly blames me for not adding the Word *optet*, and then reproaches me for Carelessness in not consulting all the Editions of *Buchanan's Poems*; "for (says he) in the Edition 1594, (which I tell I had seen) it is *nihil amplius optat*." He should have told us, by whom, at least where that Edition was printed, for I have one by me printed that Year, which has *nil* and not *nihil*, and for ought appears, this seems to be the very Edition he mentions. The foul Language he here gives me, is no more than what was to be expected from one, whose chief Talent lies in Railing and *Billingsgate*.

48. NOXIA. *Dialog. de jure regni, cap. 42. pag. 20. l. 27.* On that Place I remark that *noxia* is the same Thing with *culpa*; and then add the Difference that *Servius* puts between that Word and *noxa*: But this Author is angry with me for not adding a great deal more; and from *Stephen's Lexicon* and others, he supplies my Defects; and indeed had I been as copious in my Annotations, as he is in his Quotations, I might have made a Volume as large as *Buchanan's Works* themselves. This may be his Way, but never was, nor shall be mine.

49. NUPTIÆ. *Lib. 13. cap. 20. pag. 247. B 7.*
Ita denum, tertio post anno, qui fuit millesimus quingentesimus,

gentesimus, iisdem fere diebus, &c. On these Words I observe that *Buchanan* is guilty of more than one Error; 1st, In writing, that *Margaret* eldest Daughter of King *Henry VII.* of *England*, was betrothed to our King *James IV.* and *Katharine* of *Spain* was betrothed to *Arthur*, that King *Henry's* eldest Son, *iisdem fere diebus, i. e.* as I take it, at, or about the same Time; whereas Prince *Arthur* married *Katharine* of *Spain*, 14th of *November* 1501; and *Margaret* of *England* was not betrothed to King *James* till *Candlemas* 1503, and married to him 8th *August* following, the same Year. And 2^{dly}, That he makes both these Betrothings to have happened in the Year 1500. Mr. *Man*, to confute what I have said, first accuses me of mispointing the Sentence; *i. e.* in putting a *Colon* after *desponsa fuit*, instead of a *Point*, how justly let the intelligent Reader be Judge. Next, he spends a great many Words to prove, that the Marriage of our King *James IV.* with *Margaret* of *England*, had been proposed and communed upon in the Year 1499; but I would ask him, how that will agree with *Buchanan's* Word *desponsa*? The Meaning whereof, when spoke of a Woman, I take to be the same with what we in *English* call *betrothed* or *affianced*, that is, when she, and the Person to whom she is to be married, either by themselves or Proxies, solemnly engage to become Husband and Wife one to the other, within a competent Time; and differs very little from what we call a *matrimonial Contract*. But I never yet heard, that talking or communing about a Marriage, was the same Thing with a *desponsatio*. There were several Proposals of Marriage between Queen *Elizabeth* with foreign Princes, but no body I hope will say, that she was *desponsa* or betrothed to any one of them. This Author not being able to discover one of the Errors I charge *Buchanan* with in this Place, takes in his Head that it lay in the Word *nuptiæ*, as if I had been so childish, or rather stupid, as to think, that because that Word is of the Plural Number, therefore *Buchanan* meant two Marriages; but I can assure him that I had no such Notion, on the contrary, I took that Word

(as every Man of common Sense must) to signify one Marriage only, viz. that of King *James IV.* with *Margaret of England*: And had I been capable of such a Blunder, the following Words would have set me right.

50, OBSES. *Lib. 7. cap. 47. pag. 125. E. 2. Buchanan* is there speaking of our King *William*, surnamed the *Lyon*, who had been taken Prisoner anno 1174, and was afterwards released the same or following Year, by *Henry II. of England*. I observe that he has fallen into two Mistakes: 1st, That he writes, that *William* gave no more than fifteen Hostages for the Performance of the Conditions he had agreed to, for his Liberation. And 2^{dly}, That only four of the principal Towns of *Scotland* were to be put in that King's Hands; whereas it appears by *Rymer's Fœdera*, that King *William* was obliged to give twenty one Hostages, and deliver five Towns on that Account. It would take up more Time than the Matter is worth, to examine into the Method this Author takes, to reconcile *Buchanan's* Words to these publick Acts. I only shall take Notice of two Things: 1st, That Mr. *Man* will have the Word *obsides* taken in two different Senses; first, for Persons delivered by one Party to another, as Sureties for the Performance of what was stipulated between them; and secondly, in a metaphorical Sense, for any Kind of Pledge or Security, of which this Author gives us some Examples; and here particularly, he will have the Word to signify no more, than a Promise or Parole, either by Word or Writ, that the Things agreed on shall be faithfully made good. But who ever saw the Word *obsides* in a publick Charter taken in that Sense? To please this Author however, let that be the Meaning of it in this Act; will that make fifteen to be twenty one? For I suppose they were all of the same Kind, whether the Word be taken in a proper or metaphorical Sense. 2^{dly}, The like Method Mr. *Man* takes, to make four to be five, by telling us that King *Henry* was so generous, that tho' at first he demanded five Towns, yet he afterwards contented himself with four: Thus this *Reconciler*. But there is one Thing with which he
ulcers

uffers in the long and tedious Remark he has on this Article, which exceeds if possible, all that he has said before: viz. " The Use of *Rymer's Fœdera* with respect to us, is to illustrate and support the History of our Nation, and not to ruin the Credit of either it or our Historians;" i. e. that Histories writ by private Persons, and long after the Things they relate were transacted, are more to be depended on, than national Records and Archives, which are appointed to be publicly kept, as the most proper Documents for vouching the Truth of any Matter of Fact. This is such an Evasion, as was made by the Pander in *Plautus's Rudens*, who being accused of Perjury, excused himself by saying, *jusjurandum rei servandæ, non perdundæ, conditum est.* I will give him another and more pat Parallel, taken from what is pleasantly related in a Colloquy of *Erasmus*: " That when one asked his Neighbour, that he would lend him his Ass for a short Time; he, to avoid granting what was desired of him, said that his Ass was not at Home: He had no sooner spoke the Word, when the Ass began to bray; which the other hearing, and shewing his Displeasure at being thus sham'd, his Neighbour made this jocular Reply, *What? (says he) will you give more Credit to my Ass, than to myself?*" I leave it to Mr. Man to make the Application.

51. OPPIDUM. *Lih. 1. cap. 25. pag. 11. C 2.* On this Word I remark, that the Manuscript adds it after the Word *Fordunum*, which I think not amiss, tho' I have omitted it. Our Author however, will have it to be superfluous, adding that *Fordun* is so contemptible a Village, that it does not deserve the Name of *oppidum* to be given to it. I myself have been many Times at that Village, and tho' at present it is of small Extent, yet I find that *Buchanan* has given the Name of *oppidum* to other Villages in *Scotland* as inconsiderable as it is. And I further observe, that *H. Boece* in his Description of *Scotland*, *Fol. ver. 5.* expressly gives it the Name of *oppidum*.

52. OPUS,

52. OPUS. In *Buchanan's* Dedication, *Levioris operis libellis*, so the first Edition has it, but that Dedication is wanting in the Manuscript. Here I have changed the *operis* into *operæ*, which this Author is much offended with; but he should have forgiven me for the Sake of Mr. *Andrew Melvil*, who proposes that Change. I had another, and yet weightier Reason for so doing, namely, that it is the very Phrase used by *Pliny*, in the Dedication of his natural History to *Titus Vespasian*, and which I still adhere to, notwithstanding all that is said by Mr. *Burman* for retaining the Word *operis* in that Place. To which I now add a third Reason, viz. that these three Words *levioris operis libellis*, as Mr. *Man* after *Burman* will have us to read it, ending all in *is*, makes a Cacophony, which to him who bids us so often consult the Ear, cannot but sound (if he will speak Truth) very harsh and disagreeable. In the End he blames me for transgressing a speculative Canon of Criticism, which he alledges I have laid down. I have laid down no Canons of Criticism either speculative or practical; and tho' I had, that one which he mentions, viz. that what is found in all the Editions, has probably been written by *Buchanan*, cannot take place here; for all the Editions printed abroad, had only that first one printed by *Arbuthnot* to follow, and could not reasonably make any Alteration, but where the Errors appeared plainly typographical; and these indeed being very numerous, they have corrected not a few of them. As to the Rule I have followed, in not changing *Buchanan's* Words where they would bear a tolerable Sense, I hope no body will deny it to be a good one: But I can hardly be brought to believe that to be the Case in the Word *operis* in this Place, for the three Reasons I have given above, and the more especially as the Letters *is* in Writing are so like the *æ* Diphthong, that the Printer might easily mistake the one for the other.

53. ORIGO. *Lib. 1. cap. 15. pag. 7. C 7.* Here our Author entertains us with a strange Logomachy, for near

near eight Pages together, concerning the old *German* Word *berg*; but as I foresee, that to trace him thro' all that he has said in this Article, would prove as nauseous and unedifying to others, as it would do to myself, I will leave it to the impartial Reader, to consider the Justness of what I have said in my Note on that Place.

54. PANNUS. *Lib. 15. cap. 37. pag. 294. B 7. E linteo panno.* Upon these Words I have this modest Note, that *lintheus pannus* seems here to be ill joined together, because the Word *pannus* properly signifies a Woollen and not a Linen Coat, and so *Faber's* Lexicon expressly calls it *vestis lanea*; other Dictionaries, I own, take it in a more general Sense, for Clothes made either of Woollen or Linen, but for the last they bring no Example, but that one cited by our Author from *Columella*, vi. 12. where *panni* and *linamenta* seem to be used as synonymous Terms; but even in that Place *panni* signifies not Coats or Garments, but Rags or Tents for Wounds; and because these are commonly of Linen, *Columella* has it seems used them promiscuously.

55. PASSUS. *Lib. 7. cap. 57. pag. 129. B 12. Buchanan* in that Place makes the Distance of the Town of *Forfar*, from that of *Haddington*, to be 60 Miles. On which I remark, that the Distance of these two Towns is scarce 50 Miles, as is well known to those who have been at both Places: But this Author, who will not allow *Buchanan* ever to be in the Wrong, contends that he writing in the *Roman* Language, measured the Distances of Places, not by *Scots*, but *Roman* Miles; and that we may know how learned Mr. *Man* is in this, and in every Thing else that comes before him, he is at great Pains to shew the Proportion that *Scots*, *English* and *Roman* Miles bear to one another. But as it is vastly improbable, that *Buchanan* would give himself the Trouble to adjust the Miles in *Scotland* to the *Roman* Standard, I must further let him know, that that Author in other Parts of his History measures the Distances of Places from one another, by the Number of Miles as computed in *Scotland* to this Day: For a Proof of this we find, that in like Manner he reckons *Tantallon*

to be distant from *Edinburgh* 16 Miles, when truly the Distance between these two Places, is known to be full 18 *Scots* Miles. I might shew the same, of what he writes concerning the Length and Breadth of many of the Western Isles; and their Distances from one another. What he further adds concerning the Word *Obeayne* or *Aboine*, serves only to shew Mr. *Man*'s captious Temper and Readiness to find Fault, where there is not the least Occasion for it.

56. PATER. (1.) Notes on *Buchanan's* Life, pag. 8. In that Place I mention some Verses in a Letter of *Lucas Fruterius* to *Buchanan*; and from the last of them I infer, that that Letter was writ towards the End of the Year 1565, or the Beginning of the Year 1566, founding it upon the Signification of the Word *rex* in that Line. For this I have been attacked, first by Mr. *Love*, and now by this Mr. *Man*; and notwithstanding the long Farrago and Idle Stuff this last has brought to support what was said by his deceased Friend, the Answer I have given to the former, will still, I hope, serve for both; to which I need only add, that these my two Antagonists should first have agreed between themselves, before they fell foul upon me: For the former in a Reply, which he intended to have published in answer to my Animadversions on his Pamphlet, will have the Word *rex* in that Line of *Fruterius*, to signify a Queen, i. e. our Queen *Mary*; but the latter understands by it, Kings, Princes, and other great Personages, who were highly enamoured with *Buchanan*, for the excellent Poems he had writ or dedicated to them. That nothing can be more absurd than this last Conceit, will obviously appear to any who reads these Verses of *Fruterius* with the least Attention. And when an Example shall be produced, from any good Author, where the Word *rex* in the singular Number is ever taken for a Queen, I shall then, but not till then, give up what I have said on that Head.

PATER. (2.) *Lib. 5. cap. 16. pag. 78. E 2. and pag. 79. A 4.* In the second of these Places, I had substituted the Word *fratre* instead of *patre*, as it is in all former

former Editions, and called it a manifest Error, that he who in the preceeding Page is called Brother, and whose immediate Successor is called *vir fraternorum morum*, should here be called that Brother's Father. What a hodge podge does this Author give us here concerning the various Acceptations of the Word *Pater*, which, if you will believe him, has a peculiar Emphasis when attributed to a Person of great and eminent Virtue : But is that to be done by an Historian, whose every Word ought to be taken in its true and proper Signification ? Or where did this Author ever find, I need not say in History, but in any Writing whatsoever, that he, who, in one Page, is called a *Brother*, is in the very next called a *Father* ? If, of these two Kings of whom *Buchanan* is speaking, the younger Brother had addressed the elder with the Appellation of *Father*, (of which, however, I much doubt if there is any Example) Mr. *Man* might have had some Colour for what he advances ; but that that should be done in a plain Narration, is contrary to all Language and common Sense.

57. PAX. *Lib. 9. cap. 65. pag. 176. D. 4. Buchanan* had here said, that our Kings could not make Peace or War without Consent of Parliament. I in my Note on the Place declare this to be very false, adding, that not only our other Writers, but the publick Acts of the Nation, demonstrate the contrary. Here Mr. *Man* falls upon me in a most scurrilous Manner, telling me, *that when I wrote this, I either had no Eyes or no Forehead*. And to prove the Reverse of what I have said, he brings an Act of Parliament from that Edition of them, commonly called the *Black Acts*, made by Queen *Mary*, 4th June 1563, wherein it is decreed, *That her Highness or Council shall not conclude nor decern upon Peace, War, nor Taxations, without five or six of the Principals, Provosts, Aldermen, and Baillies of Boroughs, be warned thereto*. To which I answer, in the first Place, that Sir *George Mackenzie*, in his Observations on that Act, makes it a Doubt, whether by the *Council* to which they are to be called,

be meant here the *Parliament* or *Privy Council*, for which last he gives several good Reasons. 2dly, Whatever is in that, whether by Council, is to be understood a *Parliament* or *Privy Council*, it is not said in the Act, that the Queen could not make Peace or War without the Consent of the Majority of the Parliament or Privy Council, as is now observed in laying on Taxations. As nothing is of higher Importance to a Nation than making Peace or War, I believe that nothing more is meant by this Act, than that the Sovereign should consult with the chief Persons of the Realm concerning the Expediency of what was fit to be done in an Affair of so great Moment; but so as not to be concluded by the superior Number on either Side. But 3dly, And to counter that Act of Parliament, we have another Act *Caroli II. Parl. 1. cap. 5.* entituled, *Act asserting his Majesty's royal Prerogative in the Militia, and in making Peace and War.* In which among other Things it is expressly declared, *That the Power of Arms and making Peace and War, or Treaties and Leagues with foreign Princes or Estates, doth properly reside in the King's Majesty, his Heirs and Successors, and that it was and is their undoubted Right, and theirs alone, to have the Power of raising in Arms the Subjects of this Kingdom.* If this will not satisfy our Author, I shall give him the Words of that eminent Lawyer and Judge, Sir *Matthew Hales*, in his History of the Pleas of the Crown, Vol. I. pag. 159. *The Power of making War or Peace is inter jura summi imperii, and in England is lodged singly in the King, though it ever succeeds best when done by parliamentary Advice.* And if it should be said, that *Charles II.* was an arbitrary Prince, and stretched his Prerogative to too high a Degree, I add, in the fourth Place, that all our Princes, since the Revolution, have assumed to themselves the same Power and Authority of making Peace or War, that King *Charles II.* and his Predecessors challenged before as their Right. And for this I refer our Author to the several Wars we have been engaged in since the Revolution, of which, though some have

have been approved and consented to by Parliament, yet none of them were declared by that Authority. It is true, that as with us the Monarchy is limited, and that no Taxes or Subsidies, (so necessary to carry on a War with Success) can be laid upon the People but by parliamentary Authority, no prudent King will enter upon a War, without first feeling the Pulse and trying the Inclinations of the People that Way. But still it is no less true, that the Right of declaring it resides in the Breast of the King alone; and though he may act unwisely, yet he cannot be said to act illegally when he asks no other Advice in the Matter, but that of his Privy Council only. And it is well known, that the so much extolled Preserver of the Liberties and Rights of the Subject, King *William*, did not so much as consult his Privy Council, when he concluded the first Treaty of Partition with *Lewis XIV. of France*, anno 1698, and for which the Lord *Sommers*, then High Chancellor of *England*, was impeached of High Treason for putting the Great Seal to that Treaty. I conclude with a friendly Advice, if he will so take it, to this Author, that he will do well not to vent the Doctrine he here gives us, in our Court of Justiciary, or *Westminster Hall*, concerning his present Majesty, lest he incur the Guilt and Punishment of a *Premunire*, for thus decrying one of the principal and most valuable Branches of his Royal Power and Dignity.

58. POSSESSOR. *Lib. 15. cap. 1. pag. 281. B. 11. c. 2. Unus ex assessoribus*, so I have printed it, as Mr. *Crawford* advises, and the Manuscript actually has it, and so I would have done, though I had wanted that Direction; but because *Arbuthnot's* Edition has *possessoribus*, this Author would have that to be the true Reading, when it is obvious to every Body else, that it is a manifest Error either in the Transcriber or Printer. The Jargon he here brings to support it, is so wild and extravagant, that I might deserve to be laughed at, if I should spend any Words about it.

59. POSTICA. *Detect. pag. 5. l. 53.* I had observed

ved on this Place, that *Buchanan* seems to use this Word substantively, the same Way as *Posticum*, but add, that for the former I find no Example, and till this Author produce me one, I still adhere to what I had said. The many Quotations brought by him are all out of Purpose; for in every one of them a feminine Substantive is expressed, and not understood, as *Ostium* generally is to *Posticum*.

66. POTESITAS. In the Dedication, in my Note on the last Part of *Buchanan's* Dedication, I shew myself to be at a loss how to explain or make Sense of the Author's Words. And it happens luckily for me, that Mr. *Andrew Melvil*, a great Favourer of *Buchanan*, was of the same Opinion, who, as Mr. *Love* and this Author also, from Mr. *James Melvil's* Memorials, inform us, told *Buchanan* himself, a little before his Death, *That he could not understand the Words as they were written; and supposing some Words were wanting, desired Buchanan to supply them or correct the Passage, so as to be understood; but he received no other Answer, but that he left that and many more Things to him to help.* This I think is sufficient to defend me from all Censure on that Head. But this *Man*, who can surmount all Difficulties, has made this Passage as plain as a Pike-staff; and in his Conceit has shewed, that the Passage is so far from being obscure, that nothing can be *finer*, he should have said *plainer, or couched with greater Art and Address*. And it were Pity, that I should hinder his Admirers from congratulating him upon that mighty Discovery; far be it from me to interrupt the Pleasure it may give them; I shall therefore only add, that the Glosses that he puts upon the Words *tu* and *potestatem* are such masterly Strokes, as none but a Mr. *Man* could have hit on. By the bye he will allow me to tell him, that there are two Errors in that Dedication, which I have omitted to take Notice of; one I suppose of the Printer, the other of *Buchanan* himself. The former is in the Words, *Cum partes ingenii tui excolendas, — obire non possem*, where certainly *excolendi*, and not *excolendas*, is the true Reading. This was

was suggested to me by the late learned and pious Bp. Gillan, but not till the Book had come from the Press. The latter, *vates regius*, which Buchanan uses for what we call in English, *The Royal Prophet*, i. e. David, who was both a King and a Prophet, whereas he should have said, *rex & vates*; for, (as Noltenius and others observe) *regium dicitur, quod est regis, non rex ipse. Sic Nathan dici poterat regius vates, vel propheta; at David rectius rex propheta vel vates.*

61. PRAESES. Lib. 19. cap. 48. pag. 283. E. 5. *Præside sublato.* So it is indeed in all the Copies, i. e. *The Earl of Murray Regent being cut off*; but *prorex* being the Word constantly used by Buchanan in all other Places, for a Viceroy, Regent or Governor of a Kingdom, I have by the Advice of the very learned and judicious Mr. Thomas Crawford, substituted *prorege* here, instead of *præside*, being persuaded, that that is the only true Reading; and the great Number of Quotations, and the long Panegyrick on that Regent, with which this *Man* entertains his Reader for near five Pages together, do not in the least move me to alter my Opinion.

62. PRÆTENTU. Lib. 15. cap. 64, 65. pag. 302. D 9, 10. B 4, 5. Here I am accused of several Faults, and the first I acknowledge to be an Error, viz. That after *Archiepiscopus etiam in*, I have left out these Words, *omnem libidinem solutus, quasi jure permissa in omnes.* It has happened luckily that the Sense is not in the least marred by that Omission; and sure no body can think I had any Design in it. As for the Occasion of it, I can think of no other but one, viz. that the Printer or Corrector has inadvertently cast his Eye from *omnem* in one Line, to *omnium* in another.

My second Fault is, that I have changed the Word *prætentu* into *prætextu*. This I thought I might lawfully do, as no such Word as *prætentu* is to be found in any good Latin Author; but Mr. *Man* thinks to warrant it by Analogy, because forsooth we find *obtentu*, to which he might have added *distentu*; but if that were a good Rule, why may we not also use *attentu*, *contentu*, *extentu*,

extentu, intentu, &c. But who but Mr. Man would make use of such an Argument *? Besides, as the Letters *n* and *x*, are very like other in some Writings of that Age, it is more than probable, that the Printer has mistaken the one for the other.

My third Fault here is, that I have turned *haberent* and *tegerent* into *haberet* and *tegeret*; which I have done, as evidently seeing, that the Words would not otherwise make the Sense tolerable. No good Author, much less *Buchanan*, could wilfully be guilty of referring these Plurals back to the Regent, and his Brother the Archbishop of St. *Andrews*, at the Distance of so many Lines before, and after so many Singulars intervening between them, all spoke of the Regent himself alone. I pass over this Author's many Citations and idle Digressions in this Place, as not meriting to be regarded.

PROCURATIO. *Lib. 12. cap. 34. pag. 230. C 6.* *Procuratorem fisci in ejus bona immittunt.* So upon the Faith of the Manuscript I have made it; but Mr. Man strenuously contends, that *procuracionem fisci* (as it is in the first Impression) is the only true Reading; adding, *that there is a singular Beauty in that Word, which I was incapable to discern.* And in this I own, that for once he speaks Truth; for I confess, that such is my Dulness, I cannot for my Heart discern the Beauty he here mentions. To enlighten my Understanding, he gives me a long Roll of abstract Words used for their Concretes, such as, *amicitiæ, antiquitas, clientelæ*, for *amici, antiqui* and *clientes*, &c. and especially *venatio*, for wild Beasts taken in hunting, on which Word alone he spends about fifteen Lines: But among all these he has not found *procuratio* for *procurator*, and far less *procuratio fisci*, and *procuracionem immittere*, for *procurator*

* Thus in *English* we say, *Extent, Intent, and Attention, Contention*, and *Pretence* and *Pretension*; but he would be laughed at, who, instead of these, would say, *Extense, Intense, Substantive, Attention, Extention, and Pretent* and *Pretention*. So little Regard is to be paid to Analogy in Languages.

rator fisci, and *procuratorem immittere*. And till he has found these, and not till then, I'm afraid, notwithstanding all the Pains he has taken upon me, I shall still continue as dull as ever.

64. PRONEPOS. *Bapt. Malch. v. 12. Rex Antipatri Semiarabis pronepos*. In my small Treatise *De Metris Buchananæis*, I have noted, that instead of *pronepos*, we should here read *nepos*; and the Reason I give for it is, that if we retain *pronepos* in that Iambic, it will make the fifth Foot a *Trochæe*, a Foot that can never take Place in that kind of Verse. To elude this, Mr. *Mân* tells us, that it is a *licentia poetica*, as if Poets had a boundless Liberty of changing the Feet or Measures of their Verse at Pleasure. This is a Liberty that neither *Buchanan* nor any good Poet hath ever taken, nor can this Author produce so much as one Example of a *Trochæe* in an Iambic Verse of any Poet whatsoever, the Writers of Comedy not excepted. Next this Author has Recourse to History, from which he endeavours to prove, that *Buchanan* meant here the Great Grand-father of him who beheaded *John the Baptist*. It is true, that we learn from *Josephus*, that *Herod the Great*, Father of him who beheaded *John the Baptist*, was a Grandson of *Herod Antipas*, or *Antipater*, Governor of *Idumæa* under *Alexander Jannæus* and his Queen *Alexandra*. But we are informed by the same Historian, that *Herod the Great's* immediate Father was another *Antipas*, or *Antipater*, who was appointed Procurator of *Judea*, by *Julius Cæsar*, under *Hyrchanus* the High Priest and Sovereign of that Country: And as this second *Antipater* was a Prince of far greater Power and Authority than his Father, it is more than probable, that he is the Person whom *Buchanan* here designs. If this will not satisfy our Author, he himself has furnished me with another Consideration that will make the Matter easy; namely, that *Vocables* signifying *Consanguinity*, such as *pater* and *avus* in the ascendent Line, and *filius* and *nepos* in the descendent, may be extended to more remote Degrees on either Side; and if so, why may not the Word *nepos*, especially in
a Poet

a Poet, as here, pass for *pronepos*? See what the Author has said above, upon the Word *avus*, *pater*, *filia* & *neptis*.

65. RESTIS. *Jamb. xi. v. 18.* Mr. Man's Design in this Remark is not so much to blame me for not changing the Word *rete* in this Place, as it is in all the Editions, into *reste*, which is the true Reading, as for my not observing it sooner, and putting it among the *Errata*; and from this he takes Occasion to fall upon me, in a most outrageous Manner, representing me as a *Bungler*, and a very *careless Editor* of *Buchanan's Works*, for which he has no other Ground but this, that I had not consulted any Edition of the *Greek* lyric Poets till *Freebairn's* Edition of *Buchanan* was finished, as if no Man could publish a good Edition of any Author, unless he had read and consulted all the Books in which such Author is mentioned, or in which some few Parts of his Writings are to be found. To be more particular, what he here accuses me of, has no other Foundation but this, that *Harry Stephens* had published an Edition of the *Greek* lyric Poets, with a Translation of a great Number of them into *Latin* by several Hands, and among these, some few by our Mr. *George Buchanan*. But, 1st, What if I had not seen that or any such Edition of the lyric Poets, till after *Buchanan's* Poems had come from the Press? 2^{dly}, After this Author has not only seen an Edition of these lyric Poets, with a Translation of a few of them by *Buchanan*, but has nicely compared them with these as they stand in *Freebairn's* Edition, he has not found any various Readings worth mentioning, except that one of *reste* for *rete*. However, to do him Justice, I shall mention them all; the first is *Jamb. 10. indomitum furit*, in *Stephens*, and so I have printed it, and not *indomitumque*, as it is in all the Editions. The second is *ibid.* where *Stephens* has *crurum*, and I *crura*, which is much better. The third, fourth and fifth, have a larger or somewhat different Title in *Stephen* than I have given them. And lastly, *Epig. 1. 66.* according to *Stephens*, has the last Line, *Illud nil nimium, nimis suave est*; but in mine, *Il-*
lud

lud nil nimium, nimis juvat me, which is better and more agreeable to the Greek Word Τέρας: so little Ground has this Author to find fault with me for not having seen the Edition of the lyrick Poets, about which he makes so great a Noise. But I must tell him farther, that where I mention Editions of *Buchanan's* Poems, I mean, and could mean no otherwise, than such Collections of them as were published under his Name only; and it would be very absurd to call a few small Poems scattered here and there in Books, of which *Buchanan* was far from being the principal Author, Editions of that Author's Works. Add to all this, that it appears from a Letter of *Buchanan* to *Peter Daniel*, dated 24th July 1566, that he had sent him a Copy of his *Elegiæ, Sylvæ* and *Hendecasyllabi*, to be printed abroad, which, with that Letter prefixed to them, was accordingly done by *Robert Stephens* the following Year 1567. In the same Letter he promises to send his Friend *Peter Daniel*, within a short Time, a Copy of his *Iambics, Epigrams* and *Lyrics*, collected in single Books each; and it is hardly to be doubted, but he was as good as his Word. Now, as these Copies were all written, or, at least, revised by *Buchanan* himself, and the Printers would certainly follow his Manuscript Original; what Need was there, that I should have Recourse to any other Editions of them, than those which were warranted by the Author himself? From what I have said, I may, without Breach of Charity, affirm, that in this, and in most of this Author's Accusations, he is so far from answering the Name he bears, that he has shewn himself to be a most unreasonable and inhumane Creature.

REX. *Hist. Lib. 5. cap. 34. pag. 85. B. 8.* Mr. *Man's* first Accusation of me on the Word *rex*, is, that I, on the Faith of Mr. *Tyrell*, and, I doubt not, of all other *English* Historians, have changed the Word *orientalium* into *occidentalium*. That *Cæaulin*, (of whom *Buchanan* is here speaking) was King of the *West-Saxons*, all agree: But this Author, who will not allow *Buchanan* ever to have erred, will have the Word *rex* here

to signify a *General*, and not a *Monarch* or *King*: and that forsooth, because he was chosen chief Commander not only of the *West-Saxons*, over whom he was King, but also of the *East-Saxons*, who joined their Forces with his. But how absurd would it be in *Buchanan*, as an Historian, whose every Word is to be taken in the plain and most usual Sense, to use that Word in an Acceptation hardly to be found in any Author whatsoever? The Examples he brings from *Horace*, will by no Means answer his Purpose; for not to mention that the Style of a Poet and Historian are very different, the Title of *rex* given by that Author to *Mæcenas's* Progenitors, was by him understood in the common Signification of the Word. I know Mr. *Dacier* would have *reges utavi* in *Horace's* first Ode, and *progenies regum* in his lib. 3. od. 29. to signify great Lords, or Persons of high Quality; but Mr. *Sanadon*, and others, have shewed, that Mr. *Dacier* is in that mistaken, and that *Horace*, to flatter his great Patron, would have it believed, that *Mæcenas* was really descended of the ancient Kings of *Etruria*; and it is not to be doubted, that *Propertius*, *Pedo Albinovanus*, *Silius Italicus*, and *Martial*, who all agree, that *Mæcenas* was descended of ancient Kings, use the Word in the same Sense. Add to all this, that it would be absurd in *Buchanan* to call *Ceaulin* Commander (supposing the Word *rex* to be taken in that Sense) of the *East-Saxons*, of whom he was not King, and not of the *West-Saxons* of whom he really was King; or rather, why did he not call him Commander of both?

The second Fault he charges me with on this same Word *rex*, lib. 5. cap. 43. pag. 87. D. 5. is, that I have foisted in two Words in that Place, viz. *fratris* and *Malduini*, being ignorant, says Mr. *Man*, that the Word *regis* there, signifies not a King, but a General, or, at most, a Prince of the Blood. I frankly own the Ignorance this Author here imputes to me, I never having seen the Word *rex*, in the singular Number, used by any Historian in any other Sense than that of a King or Sovereign; and I would be obliged to this Author,

If he can produce so much as one Instance from any good Historian, where it is taken otherwise. The Examples he brings from *Cæsar* and from *Buchanan* in another Place, will by no Means do his Business; for, in both these Passages, the Word is in the plural Number; and it is well known to these, who understand the Language, that such Plurals do frequently comprehend both Sexes: Thus *fili* for Son and Daughter, and *fratres* for Brother and Sister, *soceri* for Father-in-law and Mother-in-law, and *pueri* for a Boy and a Girl; and in *Cæsar*, B. C. lib. 3. cap. 109. (the Place cited by this Author) *reges* for King and Queen; but who ever did yet see these Words in the Singular, *filius*, *frater*, *socer*, *puer*, used for a Daughter, Sister, Mother-in-law, or a Girl; or yet *rex*, in that Number, for a Queen? Add to this, that in *Cæsar*, and in the like Place in *Livy*, lib. 27. 4. where *Ptolemy* and *Cleopatra* are called *reges Egypti*, *Cleopatra* was not only the Sister, but equally Sovereign of that Kingdom with her Brother *Ptolemy*. As to the other Example brought from *Buchanan* himself, lib. 7. cap. 22. pag. 117. E. ult. 118. A. 1. where he speaking of *Malcolm III.* and *Edward* his eldest Son their being treacherously killed by the *English* at *Alnwick*, calls them *duo reges*; I answer, 1st, That as *Edward* the Son's Death did not happen till some short Time after that of the Father, and that, by our Constitution, the next Heir of the Crown succeeds his Predecessor the very next Moment after his Decease; this Son might, on that Account, be stiled King. Or, 2^{dly}, *Buchanan* might mean, that Prince *Edward* was, in his Father's Lifetime, stiled *rex Scotiæ designatus*; for I remember to have seen a Charter of Prince *Henry*, Grandson of this *Malcolm III.* wherein he is expressly so stiled in the Lifetime of his Father *David I.* Thus the eldest Son of *Henry II.* of *England*, was not only designed, but actually crowned King of *England*, many Years before his Father's Death. But, 3^{dly}, If *Buchanan* use the Word *rex* or *reges* in any other Sense than what I have mentioned, he has no Authority in any good Author for so doing.

I am not ignorant, that the Word *rex* or *King* is frequently used sometimes in Allusion to sovereign Power, and sometimes to express the Pre-eminence or Dignity of Persons and Things above others of the same Kind. Thus the Stoicks called their *wife Man* a *King*, *Horace* calls his *Preceptor* a *King*, and the *arbiter bibendi* among the *Romans* was stiled by that Name, and his Authority over his Companions is named a *regnum* or *Kingdom*; thus also the *Lion* is called the *King* of *Beasts*, as the *Eagle* is of *Birds*; and the *Bees* are said to have a *King*, or, as some will have it, a *Queen*; *Virgil* calls the *Po* the *King* of *Rivers*, and *Daniel Heinsius* says of *Buchanan's* Translation of the 104 *Psalms*, *iste psalmus rex est ceterorum*. But what grave Historian ever spoke after that Manner?

Mr. *Man's* last Accusation on this Word *rex*, is a very trifling one; namely, that towards the End of the 75th *Psalms*, I have printed it:

Nec tu carminibus, regina, tacebere nostris :

Whereas in my Note on the Place, I observe, that two Editions, one in 1580, and another in 1620, instead of *regina*, have *rex magne*, adding, that perhaps that may be righter, because most Interpreters (meaning those whom I had Occasion to consult) apply that Word to *Jesus Christ*. To which I answer, that all the Copies printed in *Buchanan's* Lifetime, except that one, anno 1580, have *regina*, and not *rex magne*. I could not but think, that whatever might be the Opinion of others, *Buchanan* here might take it to be *King Solomon's Queen*, and in the mystical or spiritual Sense, *Christ's Church* or his *Spouse*, in which Sense *Dr. Wells*, and others, take the Word.

67. RITUS. Lib. 4. cap. 36. pag. 65. A. 9. And particularly, lib. 18. cap. 56. pag. 336. B. 7. and lib. 19. cap. 39. pag. 380. B. 2. On the last of these Places, where *Buchanan* says that the *Scots Commissioners* at the Treaty of *Leith* or *Edinburgh*, anno 1559, engaged, that the People of Scotland should maintain the same

same divine Worship and religious Rites, that were then used and established in England; his Words are, *religionis cultui & ritibus cum Anglis communibus subscripserunt*: On that Place, I say, I have a pretty large Note concerning the different Sense the Presbyterians and Episcopalians put upon the Word *ritibus*, the former contending, that no more is to be understood by it, than the Protestant Religion in general, as purged from the Errors of Popery; but the latter are of Opinion, that Buchanan meant more particularly the Rites and Ceremonies, and the set Form of Prayers then received in the Church of England; and conclude modestly, that though I incline rather to the second Opinion, yet I leave it to the Divines of each Party to dispute the Matter betwixt them; and yet, though nothing could be more innocent than what I have said on the Head, this Author gives us along Rhapsody partly made up of idle Quotations, but chiefly of a vile Train of Ribaldry and Billingsgate vomited forth, not only against me, but against others of much higher Rank than either of us. Which therefore I pass over with that Neglect which every sober Man must see it deserves. I shall only add, that in whatever Sense Buchanan used the Word *ritus* in that Place, it can be demonstrated, that our first Reformers, nay, Knox himself, used the same Liturgy that was then received in England, which is also confirmed by a Letter of Sir William Cecil, then Queen Elizabeth's Principal Secretary of State; which is to be seen in Dr. Forbes's Collection of Letters in the Reign of that Queen, Vol. 1. p. 155. wherein Sir William writes expressly, That the Protestants at Edynboroghe have received the Service of the Chirch of England, according to King Edward's Booke. This Letter is dated 9th July 1559, a Year before the Conclusion of that Treaty.

68. SACRIFICIUM. *Lib. 15. cap. 36. B 12.* His Remark on this Word is much of a Piece with the former. In my Observation on the Word, I first take Notice, that Mr. Andrew Melvil has this Note on the Margin of his Copy, *Haud scio*, says he, *an Sophocar-*
dius

*dius sacrificium cœnam appellarit, non videtur, nisi Eu-
charisticum addas.* And then I subjoin, " That many
" learned Divines of the Church of *England* are much
" divided as to that Matter, it being contended by some
" of them on the one Side, that the Lord's Supper is
" a real Sacrifice; and some on the other, that the
" Word is to be taken in a figurative Sense, and signi-
" fies no more than a grateful Commemoration of our
" Saviour's Passion and Death, and of the Salvation there-
" by obtained to penitent Sinners;" without my giving
the least Hint of what is my own Opinion of the Mat-
ter. Notwithstanding which, this Author, that no-
thing might escape him, has given a large Dissertation
upon the Subject, probably borrowed from some *Eng-
lish* Divine, who maintains the second Side of the De-
bate.

69. SÆVITIES. *Lib. 4. cap. 19. pag. 59. B 9.* I
had noted, that this Word was unusual, that all other
Authors for ought I knew, except *Apuleius*, instead of
it used *sævitia*: Upon which Mr. *Man* upbraids me with
great Ignorance; " for (says he) *Tacitus* an Author of
" more Credit than *Apuleius*, has that Word, *Annal.*
" 11. 10." But is it so great a Disparagement to me,
that I should be ignorant of a Word that I could not
find in any Dictionary writ before the Time that I pu-
blished *Buchanan's* Works? This I am sure of, that *Fa-
ber's Thesaurus* improved by *Buckner* and *Cellarius*, as
also the Dictionaries of *Littleton*, *Holyoke* and *Ainsworth*
give no other Authority for that Word, than that of
Apuleius as I have done. Add to this, that the same
Tacitus in all other Places, uses *sævitia* and not *sævi-
ties*, as *Annal.* 3. 22. 6. 19. and 51. 13. 30. in so
much that one would be almost tempted to think, that
sævitiem in that Place may have been an Error of the
Librarians, whose Manuscript the first and other Editors
have blindly followed; and it would seem that *Abr.
Gronovius* was of that Mind, who in his excellent Edi-
tion has *sævitiā*, and not *sævitiem*, in that Place. But
this Author not content with this, carries the Matter a
great deal farther, and endeavours to justify *Buchanan's*
sævitiem

fervitium by another Topic: And here he brings in a long Note from *Nonius* and *Vossius* of Words of divers Terminations, such as *amicities*, *avarities*, *canities*, &c. and subsumes, that *Buchanan* might by Analogy coin the like Words, tho' no other Author had used them before him. But who sees not the Wildness of such a Conceit? For first, I take it for granted, that no Man who would speak true and pure *Latin*, ought to use any Words in that Language, but such as are authorised by the Writers whom we call classical, and even in these, he ought to make a Distinction betwixt such of them as studied the Justness and Propriety of their Stile, more than others; for of those Words he has mentioned, many had become obsolete before the *Latin* Tongue was brought to Perfection; others were used by such Authors only, as were more taken up about the Matters they were upon, than the Propriety of their Stile and Diction, as Philosophers, Astronomers, Physicians, and the like. But 2dly, I would ask this great Enlarger and Improver of the *Latin* Tongue, Whether he is here in earnest or not? *i. e.* Whether he can think it allowable to *Buchanan*, an Author who piqued himself on nothing more than the Purity and Perspicuity of his Stile, to take the Liberty to use such Words as these, *calvitia*, *canitia*, *congeria*, *pauperia*, *temperia*, &c. instead of *calvities*, *congeries*, &c. And on the other Hand, whether he would say *astuties*, *audacies*, *ferocies*, *ignavies*, *modesties*, for *astutia*, *audacia*, &c. and innumerable such like Words, which it would puzzle him to find in any Author good or bad whatsoever? I observe by the by, that he quotes from *Cicero* *Fam.* 16. 9. *diligentiam*, he should have told us, in what Edition he found it; for in all my Copies, as those of *Manutius*, *Grævius*, *Gronovius*, *Ernestus*, *Olivet*, and which is accounted the most correct of all, that of *Gruter* printed at *Hamburgh* 1618, the Word in that Epistle is *diligentiam*. But my Reader, as well as myself, is no doubt wearied at the wild Goose Chace into which this Author has led me.

70. SEDES. See on the Verb *cæpi*.

71. SINUS.

71. SINUS. *Lib. 1. cap. 23. 29. pag. 10. C7.* I had said in my Note, that *Buchanan* uses the Ablative Plural of this Word in *ubus* and not in *ibus*, adding, that I had never had Occasion to see either *sinibus* or *sinubus* in the Dative or Ablative Plural, in any approved Author. Mr. *Man* however, to discover his great Reading, gives us two Passages from *Ammianus Marcellinus*, where that Author has *sinibus* and not *sinubus*. I had no Design to quarrel with *Buchanan's sinubus*, as having taught in my *Rudiments*, and more fully in my *Grammar*, that several Words of the 4th Declension had only *ubus* in these Cases, and some *ubus* and *ibus* almost promiscuously. As to *Marcellinus*, who ever accounted him an Author of pure and approved Latinity, an Historian who lived towards the End of the 4th Century, after the Language had been much corrupted, and a great deal of Barbarity had crept into it? Some Copies of *Bede* (as I observe) have *sinibus*, and others *sinubus*, which last have probably been those which *Buchanan* perused and followed; the Matter of itself is of small or no Importance, tho' yet I would rather choose *sinibus* than *sinubus*.

72. SORS. *Franciscan. pag. 11. v. 19. Ne, nova cui fuerit provincia tradita sorti.* Upon these Words I conjectured, that *Buchanan* should have rather written *sorte* than *forti*, as having taken the Phrase from that of *Ovid Met. 2. — Cur illi tradita sorte Æquora decre- scunt.* — Mr. *Man* with no other Design than to contradict me, brings in here a long Roll from *Vossius*, of Substantive Nouns of the 3d Declension, having their Ablative Singular in *i*, such as *affinitati*, *alipedi*, *amni*, *angui*, &c. and among the rest *forti* from *Plautus*: These I knew as well as this Author, and take Notice of them in my *Grammar*; where also I have observed, that many of them had gone into Desuetude before *Ovid's* Time. A more pat Example for the Ablative *forti*, this Author might have brought from that of *Virgil Geor. 4. v. 165.*

Sunt quibus ad portas cecidit custodia forti.

73. SPES.

73. SPES. *Hist. lib. 9. cap. 65. pag. 176. C 12.*
In spem pacis. My Note on this Place is, " That what-
 ever Hopes there might be, of a final and perpetual
 Peace between the Kings of *England* and *France*, and
 the King of *Scotland* as an Ally of the latter, yet no
 more was concluded at that Time but a Truce of three
 Years." As this was a real Matter of Fact, could any
 Thing be more harmless or less liable to Exception
 than my Words are? Notwithstanding which, this *Man*
 (if he may be called a *Man*) breaks out against me, with
 such unparallel'd Rage and Fury, as the like I persuade
 myself, is not to be met with any where, by represent-
 ing me as a Person, not only grossly ignorant, but also
 void of common Sense: And what is all this founded on,
 but a Supposition that my Faculties of Memory and
 Judgment are so far impaired, that I knew not what
 the Word *spes* or *Hope* meant, and had not the Sense to
 distinguish between it and *Fruition*, or the actual Posses-
 sion of the *Thing* hoped for? Whereas my Words plain-
 ly imply such a Distinction; for the Meaning of them
 is neither more nor less than this, that tho' the Kings
 of *England* and *France* entertained some Hopes of
 bringing about a lasting and unlimited Peace, yet such
 were the jarring Interests of the contending Parties, that
 no more could be concluded by their Plenipotentiaries,
 than a triennial Truce; and it was not without much
 Difficulty, that the *Scots* could be brought to accept e-
 ven of that Truce, as *Buchanan* himself there relates.
 But why should I insist on this, with a Person from
 whom nothing but Railing and *Billingsgate* instead of
 fair Reasoning, is to be expected *?

M

74. SPI:

* Our Author here subjoins a marginal Note, in which after he
 has recited these Words of mine, in my Answer to Mr. *Logan*, Page
 65. " But if our Religion is to stand on the same Bottom, (i. e. if
 Religion is to be propagated by Arms; and, under a Pretence of
 Reformation, Misery, Destruction and Desolation are to be brought
 on three flourishing Kingdoms, as I say immediately before) one
 would be almost tempted to think, that we had as good fall back
 to our ancient Religion, I don't mean Popery (for that has been
 chiefly propagated and supported by the same Means) but honest
 plain

74. SPIRITUS. See under the Conjunction *et*.

75. SPONSALIA. Book 14. *cap.* 49. *pag.* 275. C

5. Here I take *sponsalia* in the common Acceptation of the Word for Espousals, the Contract or betrothing of

a

" plain Paganism; in which, however various its Schemes might be, yet there were no such Contests about them, nor were they attended with such dire Consequences." From which Words of mine this Author subsumes, *that black Atheism must be our last Resort*; as if what I there have said, had a direct Tendency to introduce Atheism into the World. But what if I can produce one of the most eminent Divines that England can boast of, I mean the great and famous Dr. Tillotson, who has said the same Thing, and even in stronger Terms than I have done? Who in his Sermon on Luke, ix. 55. *Ye know not what Manner of Spirit ye are of, &c.* has these Words: " When Religion once comes to supplant moral Righteousness, and to teach Men the absurdest Things in the World, to lie for the Truth, and to kill Men for God's Sake: When it serves no other Purpose, but to be a Bond of Conspiracy, to inflame the Tempers of Men to a greater Fierceness, and to set a keener Edge upon their Spirits, and to make them ten Times more the Children of Wrath and Cruelty than they were by Nature; then surely it loses its Nature, and ceases to be Religion: For let any Man say worse of Atheism and Infidelity if he can. And, for God's Sake, what is Religion good for, but to reform the Manners and Dispositions of Men, to restrain human Nature from Violence and Cruelty, from Falshood and Treachery, from Sedition and Rebellion? Better it were, there were no revealed Religion, and that human Nature were left to the Conduct of its own Principles and Inclinations, which are much more mild and merciful, much more for the Peace and Happiness of human Society, than to be acted by a Religion that inspires Men with so wild a Fury, and prompts them to commit such Outrages; and is continually supplanting Government, and undermining the Welfare of Mankind: In short, such a Religion as teaches Men to propagate and advance itself, by Means so evidently contrary to the very Nature and End of all Religion." And a little after, " But if upon the whole Matter, it be evident that such a Religion as this, is as bad or worse than Infidelity and no Religion; this is Conviction enough to a wise Man, and as good as a Demonstration, that this is not the true Religion, and that it cannot be from God.

" How much better Teachers of Religion were the old Heathen Philosophers, in all whose Books and Writings, there is not one Principle to be found of Treachery and Rebellion; nothing that gives the least Countenance to an Association or a Massacre, to the betraying of ones native Country, or the cutting of his Neighbour's Throat for Difference of Opinion."

If this will not justify what I have said, take the Words of that your beloved Author, *whose Books (you say) I am not worthy to bear,*

1

a Man and Woman before Marriage, or, as it is defined by the Lawyers, *mentio & repromissio nuptiarum futurarum*, and every Body, except this Author, will evidently see, that this is the Sense in which *Buchanan* here uses that Word. But this *Man*, who will never allow me to be in the right, will have *sponsalia* here to signify the Marriage itself, with this Difference only, that the Part of the Bridegroom was to be performed by Proxy; and for this he brings, after his usual Manner, a great Number of Citations from Classic Authors, all of them as foreign to his Purpose, as if he had given us a Chapter of *Garagantua* or *Don Quixot*. It is very odd in this Author, that above pag. 200. he will have the Word *desponsa* to signify no more than a communing about a Marriage, and here that *sponsalia* which is the same with *desponsatio*, to signify an actual Marriage, though the Part of the Husband was performed by Proxy.

76. SUCCESSUS. *Lib. 8. cap. 35. pag. 144. B 6.* *Successu Brussianarum partium animadverso*. Thus I have corrected it, as the foreign Editors have done before me, instead of *animadversa*, as it is in the first Edition, an Error, so palpable, that a School-boy could not but have observed it. But this Author, who idoli-

M 2

zes

I mean the ever famous Bishop Burnet, as they are set down in his Preface to the *Vindication of the Church of Scotland*: "Among all the Heresies (says he) this Age hath spawned, there is not one more contrary to the whole Design of Religion, and more destructive of Mankind, than is that bloody Opinion of defending Religion by Arms, and of forcible Resistance upon the Colour of preserving Religion. The Wisdom of that Policy is earthly, sensual, and devilish, favouring of a carnal, unmortified, and impatient Mind, that cannot bear the Cross, nor trust to the Providence of God." And again Page 17. "If whosoever break the least of these Commandments, and teach Men so to do, shall be called the least in the Kingdom of God, what shall their Portion be, who teach Men to break one of the greatest of these Commandments, such as are the Laws of Peace and Subjection? And what may we not look for from such Teachers, who dare tax that glorious Doctrine of patient Suffering, as brutish, and irrational?" To which I might add a great deal more to the same Purpose, from several other Places of that Work. But how far that Bishop's after Practice did agree with his then Doctrine, the World needs not be informed.

ges not only every Word, but even Syllables and Letters of that first Edition, is angry with me for making that Alteration ; and first he pretends, that his Reading is easier, that is, more agreeable to the Ear than the other ; though I, such is my Dulness, am not sensible of any such Agreeableness. But whatever may be in that, can he think it lawful in any modern Author whatsoever, to give any other Gender to Nouns, than what is warranted by classical Authority ? Yes, says he, *why may not the great Buchanan take the same Liberty that the ancient Romans did, who sometimes used the same Word in different Genders, as specus Masculine, Feminine and Neuter ; and after their Example, say, successu animadverso, or animadversa, as the Fancy took him in the Head ?* This is a new Doctrine hitherto unknown to all who know any Thing of the Latin Tongue, and which, if complied with, would render almost all Grammar Rules unnecessary : For if we can say, *successu animadversa*, why may we not also say, *fructus acerba, eventus mala, manus longus, and arbor procerus, &c.* The Word *pane*, for *pans*, is Neuter, which he brings from *Plautus*, is out of Purpose. And much more so *clypeus* and *clypeum* ; for can he imagine, that it is lawful to join the former with an Adjective feminine or neuter, or the latter with an Adjective masculine or feminine ? The *molem magnum* for *magnam*, from *Livy*, lib. 3. cap. 2. is nothing but a typographical Error in *Cruter's* Edition, all others having *magnam*. He tells us next, that *Ovid Met.* 2. 788. has *successa*, neuter Gender. — *SUCCESSORUMQUE MINERVÆ INDOLUIT* — But in this he plays Booty, for he cannot but know, that all the best Editions have, in that Place, *successurum*, and not *successorum*. He brings, in the last Place, from *Cicero*, *Fam.* 1. 9. *mirifica consensus*, adding, that some read there *mirifica consensio*, and so *Cruter's* excellent Edition has it ; while others have *mirificus consensus* ; and it is not to be doubted, that *Cicero* wrote one or other of these two Ways ; however, *P. Victorius* might have found it in some ancient Manuscripts. All my Copies have *mirificus consensus*, and so *Grævinus* found

found it in a most ancient *Medicean Manuscript*, as well as in some others, which, says he, removes all the Scruple that rendered *Victorius* uneasy about that Passage; *Lambin* indeed, and *Manutius*, retain *consensus*, but then they change *mirificus* into *mirifica*, being sensible that *mirificus* would make a down right *Solecism*. But after all, Mr. *Man* misses the Mark, unless he can produce an Example of the particular Word *successus*, joined with an Adjective of the feminine Gender.

77. TYRANNIS. *Lib. 4. cap. 47. pag. 69. C. 7. Antequam vires tyrannus colligere posset.* So I printed it from the Manuscript, and not *tyrannis*, as it is in his darling and all the other Editions; and notwithstanding his long Train of Citations, and the bad Names he gives me, do still maintain, that *tyrannus*, and not *tyrannis*, is the only true Reading in that Place.

78. URBS. *Lib. 1. cap. 21. pag. 9. D 2. Buchanan* is there speaking of a Town mentioned by *Be-de*, by him called *Guidi*. This Town *Buchanan* will have to be a City situated near the Mouth of the River *Carron*. I on the contrary following the Judgment of one of the greatest Antiquarians that ever this Nation has produced, viz. Sir *James Dalrymple*, take it to be a Village or Garrison in the Island *Inchkeith*, and for the Reasons I give in my Note on that Place, still continue to be of the same Opinion, notwithstanding all the Rudeness and Mockery of this unmannerly Man.

79. VALLUS. *Lib. 1. cap. 22. pag. 9. D 6.* It is manifest to every Body except him who is resolved not to see, that there is a Tautology in *Buchanan's* Words, as they stand in all the Editions. This Mr. *Melvin*, and after him Dr. *Irvine* was sensible of, and therefore would have these six Words, *ab eo quod antè Hadrianus construxerat*, to be dashed out, as being entirely superfluous. But I thought the Sentence would run more smoothly and easily, by leaving out these three Words in the Beginning of the Sentence, *ab Hadriani vallo*. This *Man*, however, with whom every Word of the first Impression is sacred and inviolable, thinks to save the

the Matter by alledging, that the Words in the latter Part are an Explication of those in the former, and shew us not only that the Wall called *Hadrian's* was built by him, but that it was built before that of *Severus*. As if, forsooth, it was necessary to *Buchanan* to tell his Reader which of these two Emperors lived before the other, when no fewer than four Emperors intervened between them, viz. the two *Antonines*, *Commodus* and *Pertinax*. At this Rate of apologizing for Tautologies, there is really no such Thing as a Tautology; for, according to his Rule, though the Words are the same, yet the Repetition of them immediately after, may be called an Explication of those that went before, and another Repetition may be a new Explication of the same Words. But this matchless *Man* goes yet a Step higher, by maintaining that the Word *quem*, which is noted as a Fault among the Errata of that first Impression, is for all that right; for, says he, *vallus* is to be understood to that Relative. But how can that be, when *Buchanan's* Word immediately before is *vallum*, and that with the Pronoun *hoc* joined with it, and not *vallus*? I hope he will not say, that *vallum* is of the masculine Gender. But, says he, *vallus* is of that Gender, and that, tho' *Buchanan* used the Word *vallum* in the Neuter, yet he would have his Reader to understand him, as if he had said *vallus*. To support this most absurd Notion, he thinks he has found Passages in good Authors, where *vallum* and *vallus* signify the same Thing. But with his good Leave, I take the Freedom to tell him, that in this also he is very much mistaken; for in these Places he quotes from *Cæsar*, *B. C.* 3. 63. *Hirtius*, *B. Alex. Cap.* 2. and *Tibullus*, *L.* 1. *El.* 10. the Word *vallus*, as is observed by *Davis* and *Oudendorp* in *Cæsar's* Words signify *Stakes* or *Pallisades* fixed on the Ramparts or Entrenchments of a Camp, though sometimes, as is noted by *Gronovius*, *Obser.* 3. 18. it is used synecdochically for the Fortifications and Entrenchments themselves. But no Author yet did ever use the Word *vallus* for these long Walls, some of Turf, and others of Stone, otherwise called
prætentura,

prætenturæ, carried on across the Island from Sea to Sea, of which *Buchanan* is speaking in that Place. But I perceive that this Author's Design in this Remark is chiefly to give Mr. *Burman* and me a Lesson about another Passage of *Buchanan*, viz. *lib. 4. cap. 29. pag. 62. D 4.* where *Buchanan*, speaking of *Hadrian's* Wall has these Words in the first Impression, *vallo & fossa ducto*, which *ducto*, because I thought a very singular, and in an Historian an unprecedented Manner of Construction, I, though contrary to almost all the Editions changed into *ductis*. This Mr. *Burman* found Fault with, and gives me a Wipe for that Alteration: But, I hope, I have vindicated what I have done at some Length, in a Note of the second Part of my *Grammar*, Page 30. to which, if he think it worth while, I remit the Reader; and shall only add here, that if I am mistaken in the Matter, so were these great Criticks, *Linacér*, *Ramus*, and *Salmasius* before me: As to the Manner this Author takes to compose the Difference between Mr. *Burman* and me, namely, that *vallo* in that Place is of the masculine Gender from *val-lus*: It is, I must say, such an odd one, as could never have entered into my Mind; and as little, I firmly believe, into that of Mr. *Burman*, the Reasons of which I have given above.

80. VENUM. *Lib. 9. cap. 28. pag. 163. C ult. dolia veni*, so the first Impression has it: Which last Word I have ventured to change into *vini*, and would have done so, tho' it were not in the Manuscript, and that the foreign Editions had not made the same Alteration. But behold, and wonder! Mr. *Man* will not allow this to be a typographical Error, contending strenuously that *veni*, not *vini*, is the true Reading, supposing it to come from the Word *venum*, and that this *venum* is the same Thing with *venale*. In order to make this out, he observes from *Vossius*, *venum ire*, whence the Verb *venéo*; and *veno* in *Tacitus*, and *venui* in *Apuleius*; but he does not pretend that he has any where found *veni*; and tho' he had found it in that Sense, I would ask him what Case it is of,

of; whether a Genitive from *venum*, or a Dative from *venus*, contracted for *venui*? and whether it is a Substantive or an Adjective? If the former, it must signify the same Thing as *venditionis* or *venditioni*; if the latter, the same with *venalis* or *venali*. But let him take it any of these Ways, he himself alone, and no body else, can construe and make Sense of the Words. But lastly, suppose he could make the Words to signify *Barrels to be sold*, that could signify no more than empty Barrels, unless it were told what Liquor was in them. But I am afraid that my Readers will laugh at me, for taking Notice of a Thing so superlatively ridiculous.

81. VER. *Lib. 13. cap. 9. pag. 243. A 11. Ut seculo plus quàm ferreo ver aureum renatum videretur.* This Word *ver*, tho' in all the Editions, I with the Manuscript have changed into *verè* the Adverb, not doubting in the least but that is the true Reading. And this our Author, with a Modesty to which on all other Occasions he is a Stranger, does not much blame; only he tells us, that he inclines to prefer the Reading of the first Editions to that of the Manuscript.

82. VERSUS. *Lib. 2. cap. 18. pag. 29. ult. Versus Claudiani indicat.* So I, and all the Editions have it. But what this Author finds fault with me for, is, that in a Note I only ask the Question, whether *indicant* would not here do better. I know that *versus* in the Singular, as well as *carmen*, is sometimes used for a whole Poem or Composition, consisting of many Verses. But when an Author cites two or more Verses from any Poem, I don't think it very proper to call that Citation a *versus* or Verse in the singular Number.

83. VICINIA. *Detest. pag. 17. l. 3. Singulæ partes viciniae nefas proclamare videntur.* Here again I am blamed for asking a very harmless Question, whether *Buchanan* may not here perhaps have written *vicinæ* and not *viciniæ*. I must be very ignorant indeed, if I did not know that the Word *vicinia* is used both for neighbouring Places and Persons, in good Authors, i. e. for *homines vicini* and *ædificia* or *loca vicina*. But notwithstanding the Examples he has brought to remove

my

my Ignorance, I am still of Opinion, that whoever reads *Buchanan's* Context, will think *vicinæ* the more apposite Word.

84. VICUS. *Lib. 11. cap. 38. pag. 213. A 2. Affala ad caudam equi alligata, diploma regium, — ad eum affigunt, ac per vicos trahunt.* Here I am charged with two things; first, that, contrary to all the Copies, I have changed there *eum* into *eam*; the other is upon the Word *vicus*, of which afterwards. This Author's Quarrel with the former of these is such a hodge podge of consummate Buffoonry and Nonsense, that I think I may save myself the Pains of adding any thing to my Note on that Word, unless it be, that I ought to have been more positive, and not to have said *arbitror* and *videtur*, as I there do. For to me the Matter is so plain, that if I am in the wrong, I shall reckon myself worthy of all the bad Names this Author here gives me.

I come next to the Word *vicus*, and observe after Monsieurs *Menage* and *Dacier*, that *Buchanan* uses that Word for the *viæ* or *plateæ urbis*, *i. e.* the common Roads or Passages betwixt one Row of Buildings and another; whereas all good Latin Authors use it for the Houses or Buildings themselves. This our Author does not deny, but falls foul upon Monsieur *Dacier*, as contradicting himself in several Places, not considering, that the *French* Word *ruè*, as the *English* Word *Street*, is used sometimes in a larger, sometimes in a narrower Sense, *i. e.* sometimes for a continued Row of Buildings in a City, together with the Street, Road, or Causeway, along which they stand, and sometimes for the Row of Buildings only; thus when we say, that *N.* has his House, *ruè de St. Jacques a Paris*, or *Lombard Street, London*, we don't mean, that his House is in the open Road or Passage between that Row of Buildings and another, but only that his House is one of these Houses in that Row of Buildings.

85. VINCULA. *Lib. 16. cap. 5. pag. 306. A 1. Apud se in vinculis, — in vincula conjecerat.* He must be a strange Favourer of *Buchanan*, who does not here see, that either the Words, *apud se in vinculis*, or in
N vincula

vincula conjecerat, are superfluous, and that I had good Reason to leave out the four first Words in that Sentence. But, because this *Man* will never allow me to be in the right, or *Buchanan* ever in the wrong, he throws away a great deal of fine Learning, to make good the scurrilous Language he here bestows upon me with a liberal Hand, for being so bold with that Author. And, if we will believe him, so far is this Sentence from having any superfluous Words in it, that *it would spoil the Sense, and deface the Beauty of the Passage, if any of the Words were left out.* This is odd, and what a Dunce and Blockhead must *Ruddiman* have been, that could not perceive this till now! But let us hear him. Why, says he, the *vincula* in this Sentence has a double Signification; for, in the Beginning of it, is to be understood a private Prison that the Earl of *Huntley* had at his Manour-house of *Bog of Gight*, now *Gordoncastle*, and in the latter Part, a publick Prison belonging to him in the small Town or Village called *Strathbogie*. But what Man in the World could have discovered this from *Buchanan's* Words, without an *Oedipus* or Diviner? I ask further, What Use the Earl had for these two Prisons? Or what should make him think the one more secure than the other? Besides, the Word *conjecerat* quite destroys that Notion, as plainly supposing, that the Person so imprisoned was free, and not put into any Prison publick or private before that Time. If therefore *Buchanan* meant what this Author would have him, he should have said *removerat*, or *deportaverat*, or the like, and not *conjecerat*. Add to this, that if the Words, *in vinculis apud se*, are to stand, the Sense of them cannot be made out, without supplying it with *existentem, qui erat*, or *quem habebat*, or the like. Here this Author by the by makes it an unpardonable Fault in me, that *lib. 2. cap. 11. pag. 27. A 4.* where the Words in all the Copies are, *unde universæ regioni*—*Portugalliam dici cœpisse*, I should have accused *Buchanan* or his Scribe of Carelessness or Inadvertency, no other Author that I know of having ever wrote so; and that therefore I have changed the Words *universæ regioni*, into *universam regionem*.

regionem. This *Man* however, to whom no Difficulty is insuperable, thinks to support the former reading from a Passage of *Livy* 1. 1. *cui Ascanium parentes dixere nomen*. If the Word *nomen* were wanting in that Place in *Livy*, the Example would have answered his Purpose; but he has an easy Way of accounting for the Omission of that Word in *Buchanan*, by telling us, that the Word *nomen* is by an *Ellipsis* understood. This *Ellipsis* is of great Use to our Author, and like the *Σεῖς ἀπὸ Μνηχῶν* in a Tragedy, where, when the Case is desperate, and past all human Remedy, a God is suddenly made to appear on the Stage, who immediately sets all things to rights. But this Author should remember *Horace's* Advice,

Nec deus interfit, nisi dignus vindice nodus

Inciderit,——

which no body will say is the Case in that Passage of *Buchanan*.

I have now done with Mr. *Man's* 4th Chapter, and leave it to the World to judge, how just the Character is he gives of me in the Conclusion of it.

C H A P. V.

Of Substantive Nouns proper, &c.

TO this general Title the Author has annexed a great many curious Appendages, which, for Brevity's sake, I shall not here enumerate, but shall go on with them severally, in the Order in which he has disposed them.

I. And, *first*, He attacks me in a furious Manner, for doing that which I intended for the Benefit of my Readers, and expected that they would be so far from blaming me, that they would on the contrary have thanked me for it. The Matter is this: When I set about the publishing an Edition of *Buchanan's* Works, especially his History, to the best Advantage, and as correctly as it was possible for me, I observed, that, whether thro' his own Inadvertency, or the Inattention of his Scribe or Printer, he is far from being uniform in the proper Names of Persons, Countries, Towns, Rivers, &c.

N 2

mentioned

mentioned in his History, having written them sometimes one Way, and sometimes another, in divers Places. This I thought not only incongruous, but also apt to mislead the Reader, and make him think, that when the Name of a Person, Place, &c. is variously written or spelled in different Parts of his Work, not the same, but different Persons, Places, &c. were there signified. To prevent this, I made it my Business, as far as I could remember, to cause these Names to be printed after one and the same Manner. For Instance, *Drumenius* and *Drumondus*, *Malavillius* and *Mala-villanus*, *Rosäia* and *Rothesäia*, *Cantiera* and *Kintera*, *Gusia*, *Guisia*, and *Guisiana*, &c. as is observed by me in my Preface, p. 10. and bringing these and the like Names to an uniform Rule, I did not act arbitrarily and at random, but gave them as they are most frequently written by the Author himself, and seemed most agreeable to a Latin Ear. This however is highly displeasing to Mr. Man, who here makes a hideous Outcry, that instead of improving *Buchanan* to Perfection, I have spoiled and defaced the Beauty and Variety of his Style; and in order to prove this, he presents us with a long List of Nouns, both proper and appellative, which are found to have various Terminations in good Authors. But as to these he must allow me to observe in the first Place, that such Varieties occur most frequently in the Poets, and are generally occasioned by the kind of Verse in which they wrote; as the Mountain *Vesuvius* is sometimes by them called *Vesvius*, sometimes *Vesbius*, and sometimes *Vesevus*; so likewise *Siculus* and *Sicanus*, *Porsena* and *Porsenna*, *Tmolus* and *Timolus*, *Macedonum* and *Macetum*, *Circa* and *Circe*, *Penelopa*, *Penelope* and *Penelopea*, *Calliope* and *Calliopea*, *Panope* and *Panopea*, *Æacides* and *Æacida*, *Atrides* and *Atrida*, and many other such like; but I much doubt, if this Author will find these Names otherwise written in Prose Authors than *Vesuvius*, *Siculus*, *Tmolus*, *Macedonum*, *Circe*, *Penelope*, *Atrides*, *Æacides*, &c. 2dly, These Varieties are hardly ever to be found written differently in one and the same Prose Writer, as will appear to any

one who consults *Cæsar, Sallust, Livy, Tacitus, &c.* 3dly, Tho' such a Difference could be found, it might be imputed to the different Way in which these Words are written in the *Greek* and *Latin* Authors, that wrote before them concerning the same Persons or Places. Thus, for Instance, we find the Names of several Persons mentioned in the Old Testament, are differently written in the New, as *Esaias* for *Isaiah*, *Elias* for *Elijah*, *Elizeus* for *Elisba*, and *Jesus* for *Joshua*, which our Translators have followed. In like manner, the *Romans* sometimes give to Persons and Places, &c. the Names they had among the *Greeks*, and sometimes those that were more usual in their own Language, as *Agamemnon*, *Agamemno*; *Amphitryon*, *Amphitryo*; *Teucrus* and *Teucer*; *Evandrus*, *Evander*; *Menandrus*, *Menander*; *Mæandros*, *Mæander*; *Meleagros* and *Meleager*, &c. [See *Burman's* Preface to his Edition of *Phædrus* ;] for which Reason several of these Words have more frequently their Vocatives in *e* than in *er*, as *Evandre*, *Thymbre*, *Meleagre*, &c. So likewise *Atrides* and *Atrida*, *Æacides* and *Æacida*, *Helene* and *Helena*, *Circe* and *Circa*, of which before. Add to this, that proper Names of Persons and Places have been frequently changed, sometimes by the Persons themselves, to whom they belonged, sometimes by neighbouring Nations. Of this we have several Examples of Surnames with us, as *Areskine* and *Erskine*; *Graham*, *Græme*; *Ker*, *Carre* and *Karr*; *Moray*, *Murray* and *Mureff*; *Low* and *Lewis*; *Hay* and *Hayes*; *Scot* and *Scott*; and *Scots* and *Scotch*, &c. which different Persons have brought into Use, for almost no other End, than to distinguish their several Families from one another, and the last from the *English* Way of pronouncing the Word. And the like no doubt has happened among the ancient *Greeks* and *Romans*, to distinguish some Branches or Parts of a People from others, tho' at first they had one and the same original Name. But what are all these to the infinitely greater Number of Names, which were and are continued invariable through all the Nations of the World, without any other Alteration, than what they make in Conformity to the

the

the Geniuses of their own several Languages, as *Scotland*, *England*, in *French* are *Escoffe* and *Angleterre*.

I return now to *Buchanan*. And from what I have said, I hope it will appear, that it was incongruous in him, to give to the same individual Persons, Places, &c. such a Diversity of Names as are to be found in his History; and that my endeavouring to render them uniform, is no more than what he himself would have done, had he attended to it. And the Examples this Author brings for such a boundless Liberty, are, as I shall shew, very far from answering his Purpose. For,

First, The vastly greater Part of the Names he mentions, were, as the *Romans* called them, barbarous, and such as generally had no Existence, till long after their Time. *2dly*, This being the Case, as *Buchanan* was to latinize these Names, the only Way he could take, was to form them so, as to sound most gratefully to the Ear, and conformably to the Genius of the Language in which he wrote; and when he had adjusted them to his Mind, what possible Occasion could he have, to make them differ in some Places from what they were in others? 'Tis true, these Names he has given them, pretty much differ from what *Fordun*, *Major*, *Boece* and *Lestry* give them. The former of these, for the most part, and sometimes the latter, use them indeclinable, the same as in their own Language; the others give them Latin Terminations, but not such as were agreeable to *Buchanan's* more delicate Ears. They have *Malcolmus*, *Maccabeda*, *Bruseus*, *Wallas* and *Wallaceus*, *Ranulphus*, *Lindesaius*, *Enverlothea*, *Sterlingum* and *Strivelingum*, *Deidonum*, *Floudonium*, &c. but he thought *Milcolumbus*, *Macbethus*, *Brussius*, *Vallas*, *Randolphus*, *Lindesius*, *Ennerlutea*, *Sterlinum*, *Taodunum*, *Fluido*, &c. much more smooth and elegant. And in these and such like proper Names of all Kinds, there is nothing that he can be justly blamed for, only to me, and I believe, to every body else, it seemed not agreeable to the Gravity of an Historian, that he should vary from himself, and write these Names differently in one Place from what they are in others; such as *Abrebrothea*, *Abrebrothia* and

and *Abrebrothium*; *Abredonia* and *Abredonium*, *Angusia* and *Angusium*, *Beto*, or *Beton* and *Betonius*, *Caldareus*, *Calderanus*; *Drumanius*, *Drumenius* and *Drumenium*; *Dumbarus* and *Dumbarius*, *Ennernessa*, *Ennernessum*; *Forfara* and *Forfarum*, *Haliburton* and *Haliburtonus*, *Humum* and *Huma*, *Huntingtonia* and *Huntingtonium*, *Jedburga*, *Jeduardum*, *Levinus*, *Levinianus*; *Milrossa*, *Milrossia* and *Milrossium*; *Rotesaia*, *Rotesaium* and *Rotesaia*; *Ruvenius* and *Ruvenus*; *Speia*, *Spæus* and *Spea*, *Valla*, *Vallas*. This List is given by Mr. Man, in which he has placed these proper Names, as they stand in the first Impression, and over against them, as they are printed by me. But in this, as in many other things, he deals most disingenuously with his Readers, in making them to believe, that the Names that I have given them, are not to be found in that first Impression at all, such as *Aberbrothium*, *Drumondus*, *Humius*, *Jedburgum*, *Mulrossia*, &c. which is so far from being true, that the Words as I have spelled them, occur more frequently than those he mentions. I have omitted out of his List such Names as he blames me for changing in a more particular Manner, which therefore I must consider separately.

And, 1st, The greater Part of these are very ancient, and to be found in *Greek* and *Roman* Authors many hundred Years before *Buchanan's* Time. As to these, when they are cited by *Buchanan*, I thought it most proper to set them down in the precise Manner, in which they are to be found in the best Copies of the Authors from which he brings them. Thus, where *Buchanan* cites *Æstiones* from *Tacitus*, I have printed it *Æstii*, for that is the Name, and not *Æstiones*, which *Tacitus* gives to that People. But *cap. 45. pag. 43. D* I have left it *Æstiones*, as in the first Impression; for *Buchanan* is there arguing against *H. Lhuyd*, who gives them that Name, as *Saxo Grammaticus* and others had done before him.

2^{dly}, I take the same Freedom with the Word *Attacutti*, which is so written (and not *Attacottæ*) in *Marcellinus*, the Author whom *Buchanan* there cites for that Word;

Word ; and that the more especially, that in Citations, lib. 3. from that Author, these People are called *Attacotti*, and not *Attacottæ*, in the first Edition. Here Mr. Man asks the Question, Whether there is any thing more barbarous in writing *Attacottæ* or *Attacotti*, than in writing *Androguncæ* or *Androgyni*, *Druidæ* or *Druides* ? &c. I answer, that the Question is not, Whether these Names be barbarous or not, but how they are written in the Authors they are cited from. As for *Androguncæ*, I find not the Word in any good Latin Author ; and if I were citing *Cæsar* or *Pliny*, I would say *Druides*, but if *Lucan*, I would say *Druidæ* ; for so they are written in these Authors ; and I would do the same with the other proper Names our Author here mentions ; and particularly with the Word *Atecotti*, which he says is to be found in the *liber notitiarum*. But would he have *Buchanan* to be so foolish, as to cite a Word from *Marcellinus*, otherwise than it is in all the Copies, and give that Word as it is in another Book, of which he makes no Mention at all ? Our Author gives us yet a more surprising Question, Would it not be lawful, says he, in speaking of two famous Romans of the Name of *Cotta*, to call them *Cottæ* in the Plural ? Who but Mr. Man would ask such a Question ; for what other Plural can they have but *Cottæ* ? Or will he say, that they may be called *Cotti* or *Cottones*, when yet in the Singular they had no other Name but *Cotta* ? Or does he fancy, that they ought to have no Plural at all, because proper Names of Men are seldom found to have the Plural Number ? But what has that to do with the *Attacotti*, which is not the Name of a Man, but of a People ; and these are oftner used in the Plural than in the Singular Number.

3dly, This Author makes a mighty Pother, that I should have dared to give to one of the most famous of our Saints the Name, which all Authors before *Buchanan*, and sometimes *Buchanan* himself, constantly give him, viz. that of *Columba*, and not *Columbus*, as it is printed in some Places of the first and other Editions. I own in my Note, that some, since *Buchanan's* Time, have

have called him *Columbus*, and confounded him with another Saint called *Columbanus*; and for this I cite Archbishop *Usher*. But, says he, I have mistaken that great Author's Words, which are, That "*tho' in Bede's Ecclesiastical History, the Name in the most ancient MSS. be written Columba, yet in the printed Books it is Columbanus.*" But does *Usher* there say, that he preferred the reading of the printed Copies before that of the most ancient Manuscripts? That great Man had more Sense, than to entertain such a Thought; and as little does he say, that there was not a Saint called *Columbanus*, distinct from *St. Colme* or *Columba*. But, whether they were the same or distinct Persons, is that a Reason why their Names should be changed to *Columbus*? a Name that is never given to either of them by any Writer before *Buchanan's* Time: And there is no more Reason for giving the Name of *Columbus* to our *St. Colme*, than of giving that of *Columba* to the *Genoese* Gentleman, who made the first Discovery of *America*. Mr. *Man* concludes this Article with a Fling at our learned Countryman *Tho. Dempster*, whom I know not on what account he calls my Friend, tho' I hardly any where, and certainly not in my Note on that Word, make mention of him. There is one thing I had almost forgot, viz. that this Author, that he might shew of how small Importance it is what Terminations be given to proper Names of all kinds, he will have us to read, *lib. 6. cap. 40 pag. 105. C, Milcolumbæ*, because forsooth in the first Impression it is *Milcolumbe* instead of *Milcolumbi*, an Error so palpable, that Mr. *Melvil* needed not to have corrected it in the Margin of his Copy. At this rate, it will be a Matter of Indifference, whether in *Roman* Authors we should read *Numa*, *Porfenna*, *Sulla*, *Cinna*, *Agrippa*, *Galba*, *Nerva*, &c. or *Numus*, *Porfennus*, *Sullus*, *Cinnus*, *Agrippus*, *Galbus*, *Nervus*, &c. and with equal Propriety *Geti*, *Persi*, *Scythi*, instead of *Getæ*, *Persæ*, *Scythæ*; and on the contrary, *Venetæ*, *Turdetanæ*, *Getulæ*, &c. for *Veneti*, *Turdetani*, *Getuli*, &c. and why not *Scotæ*, or *Scottæ*, as well as this Author's *Attacottæ*?

VENTA. *Lib. 1. cap. 13. pag. 6. B 10.* This Author's Remark on the Word *venta*, abstracting from the usual Compliments he makes me, has nothing in it but what I had said before in my Note, in which I say, that the only possible Way of construing that Sentence is by supposing that *venta* is a Plural in the neuter Gender, or that he uses it as a Word indeclinable, and that the Word *Icenum* is by a Syncope put for *Icenorum*; all which I think unworthy of so plain and elegant a Writer as *Buchanan*. This Author however, who will have every Word of that great Man to be sacred and unalterable, with his usual Confidence, contends that *venta* is there a Word undeclined, and *Icenum* for *Icenorum*; but how comes *Buchanan* to use this Word undeclined, when he himself in his second Book, declines it *venta*, *ventæ*, as does *Antoninus's Itinerary*, of which Name we find three Towns, *venta Belgarum*, *venta Icenorum*, and *venta Silurum*? And what should tempt him, by an unusual Syncope, to say *Icenum* for *Icenorum*? The Examples Mr. *Man* brings for such a Syncope, as *Achivum*, *Argivum*, *Graiium*, and the like, are used only by Poets, and consequently here out of Purpose. He adds indeed *Celtiberum* and *Hennium* from *Livy*; as to *Celtiberum*, it comes from the Singular *Celtiber*, whereas *Icenum* must have its Singular in *us*, or perhaps *Livy* has declined it from the Nominative *Celtiberes*, for *Iber* of which it is compounded, is found sometimes in the 2d, sometimes in the 3d Declension. He mentions also *Tricorium* and *Bracarium* for *Tricoriorum* and *Bracarorum* in *Pliny*, but the latter of these is from the Nominative *Bracares*; for that People were so called, as well as *Bracari*, as is observed by *Harduin* in his Notes on that Author. After all, can we think that *Buchanan*, whose Stile is every where removed from all Manner of Affectation, would use a Way of Speaking which is so rarely to be found in any good Author? But according to the Liberties Mr. *Man* gives him, he might have said *Scotum*, *Anglum*, *Græcum*, *Romanum*, for *Scotorum*, *Anglorum*, *Græcorum*, *Romanorum*, and if he had done so, this Author to be sure

sure, would have stood up in his Defence, tho' I am pretty sure none else would.

2. SOLOMON. *Bapt. pag. 34. chor. v. 36.* He is angry with me for changing the Word *Solomontis* in this Place into *Solomonis*. I did it for two Reasons, 1st, because it is so written in the same Scene in all the Copies; and 2^{dly}, because the Name is so declined by all the *Latin* Authors I am acquainted with. If this will not satisfy Mr. *Man*, I cannot help it. He says that *Solomontis* is agreeable to the new Testament *Greek*, which is not universally true, for in a great many, not only printed Copies, but also very antient Manuscripts, the *Greek* Letter τ is omitted, as $\Sigma\omicron\lambda\omicron\mu\omega\tilde{\nu}\alpha$ instead of $\Sigma\omicron\lambda\omicron\mu\omega\tilde{\nu}\tau\alpha$, *Matth. 1.* and $\Sigma\omicron\lambda\omicron\mu\omega\tilde{\nu}\omicron\varsigma$ instead of $\Sigma\omicron\lambda\omicron\mu\omega\tilde{\nu}\tau\omicron\varsigma$, *Matth. 12.* and *Luke 11.* and *John 10.* *Acts 3.* and 5. and particularly in the *Alexandrian* Copy, the most antient now extant, *Luke xi. 31.* it is written $\Sigma\omicron\lambda\omicron\mu\omega\tilde{\nu}\omicron\varsigma$ and not $\Sigma\omicron\lambda\omicron\mu\omega\tilde{\nu}\tau\omicron\varsigma$: For these Things, see the various Readings observed by Dr. *Mill*, and *Ludolph. Kuster*, in their Editions of the new Testament. Mr. *Man* gives us a long Train of *Greek* Names in *on*, some having *ontis*, and some *onis*, and some two or three that have both. But what are these to innumerable such Names, as are invariably fixed to one or other of those Terminations? For who ever yet saw *Ammontis*, *Biontis*, *Chirontis*, *Cimontis*, *Canontis*, *Dolontis*, &c. instead of *Ammonis*, *Bionis*, *Chironis*, &c. and on the other Hand *Bellerophonis*, *Charonis*, *Phaethonis*, *Laomedonis*, for *Bellerophontis*, *Charontis*, &c. See my *Grammar*, part 1. pag. 62. n. 86.

3. LAODICE. *Lib. 12. cap. 15. pag. 223. E 7.* His Quarrel with me here, is, that contrary to all the Editions, I have *Laodicen* instead of *Laodicem*. My Reason for so doing was, 1st, because the *Edinburgh* Manuscript has it so; and 2^{dly}, because most proper Names of Women of the first Declension in *e*, have *en* and not *em* in the Accusative. Mr. *Johnson* has found some Examples in *em*, and so have I also some others, as they now stand in the printed Editions. But I verily believe, that all of them are owing to the Ignorance or

Inadvertency of the Transcribers or Printers. The Words are generally *Greek*, and therefore ought to be declined, either according to the Rules of that Language in their Accusatives as they are in their other Cases, or if they are to be declined after the *Latin* Way, they ought to have *am* and not *em*, this last being a Termination of the third and not of the first Declension, to which only they belong. *Disputant* the most accurate and the most laborious of all Grammarians before *Vossius*, was so much convinced of this, that he positively affirms, that such Names ought not to have *em*, but *en* only in that Case.

4. BERGION. *Lib. 1. cap. 14. pag. 7. A 2. Albionem* and *Bergiona*. In my Note on these Words, I mention it as a Thing incongruous, that one of them should have *m* and another *a* in their Accusative, when the Nominatives of both are in *on*; and the famous *James Gronovius* in a Letter to Dr. *Pitcairn* was of the same Mind, but excuses *Buchanan*, as having followed in this *Pomponius Mela*, in some of whose Editions it is read *Albionem* and *Bergiona*, tho' *Gronovius* in his Edition of that Author, has given it *Albionem* and *Bergionem*. This however will not content Mr. *Man*, who here will needs give us several Examples of *Greek* Words, that have sometimes *m* and sometimes *a* in their Accusative Singular, as if I had not known that till he taught me, when yet most of his Examples are taken out of my Grammar.

5. ORCADES. *Lib. 1. cap. 32. pag. 13. B 3.* On this Word I had said, that I would rather *Buchanan* had written *Orcadas* as in the preceeding Line; and this Author, tho' he finds Fault with me for so saying, yet that he may display his great Learning, brings no other Examples but such as have their Accusatives Plural in *as*, which confirms my Observation instead of refuting it.

6. DUNELMENSIS, VARVICENSIS. *Lib. 9. cap. 58. pag. 174. A 9. and lib. 12. cap. 2. pag. 218. C 3.* I am here charged as guilty of a great Fault, for changing these Ablatives, *Dunelmense*, *Varvicense*, into *Dunelmensi*

mensi and *Varvicensi*. I know that Poets sometimes have the Ablatives of such Adjectives in *e*, but don't remember so much as one Example in any good Historian, who have such Ablatives in *e*. I have a Note in my Grammar, which this Author has probably borrowed from it, that *Charisius*, an old Grammarian, distinguishes when such Adjectives should have *e*, and when they should have *i* in their Ablative sing. viz. that when they are joined with Substantives signifying a Person, they have *e*, and when joined with other Substantives, they have *i* only in that Case. This is a very fanciful Distinction; and tho' that Author brings some Examples of it from Works of Latin Writers, now lost, yet I very much doubt, if so much as one Example is to be found in those Writings, which have been handed down to us. Mr. Man, after all his Search, has only found one in *Cicero's* Oration *pro Balbo*, cap. 24. *de Calliphana Veliense*. As to which, it might perhaps be alledged, that *Veliensis* was the Surname or Nickname of the Gentlewoman of whom *Cicero* is there speaking, the same Way as *Laterensis* and *Maluginensis*, to which, because they are proper Names of Persons, Authors give their Ablative in *e*, as I observe in my Grammar, p. 90. where also I mention *Natalis*, *Juvenalis*, *Nobilis*, &c. having *e* in their Ablative, when signifying proper Names, to distinguish them from the same Words when used as Adjectives. But whatever is in that, it is hardly to be thought, that *Buchanan* would affect to speak otherwise than all Latin Historians, for ought appears, have done before him.

ANGLI. Lib. 1. cap. 17. pag. 8. A 7. *Dirimitur Scotia ab Anglis*. So I and all the Editions have it; but because I have this simple Note on the last Word, that I would rather read here *Angliā*; and the rather, because twelve Lines before, all the Editions have *Angli* instead of *Angliæ*, as it is, and rightly set down in the MS.; this Author accuses me as grossly ignorant of the Figure called *Metonymy* or *Hypallage*. But, be I ever so ignorant of this Author's Figures, he must be blinded with Prejudice, who does not see, that *Angliā* is there the

the most proper, if not the only true Reading. That the Name of a People is put for the Country or City which they inhabit, and *vice versâ*, is so well known, that the most illiterate Person cannot be ignorant of it; and this Author might have saved himself the Pains of bringing Examples of that kind, especially as these he has brought do not in the least answer the Purpose for which he brings them. A much patter than any he has mentioned, would have been that of *Horace, Car. 3. 3.*

—qua medius liquor

Secernit Europen ab Afro.

Here this Author brings another Instance of my Ignorance on *Buchanan's Words, lib. 1. cap. 51. pag. 21. A 6. Piscantur naviculis duorum scalmorum, quos factos è Norvegis coëmunt.* 1. That I have changed the *quos factos* of all the Editions into *quas factas*. And, 2. That I understand not the Signification of the Preposition *è*, or of the Verb *coëmunt*. This is hard. But let us see how this Author understands these Words; and first, He will have the *quos* to be referred to the *scalmi*, and not to *naviculæ*, i. e. as he interprets it *scalmi cum naviculis*; as if these *scalmi* were more taken notice of by *Buchanan*, than the *naviculæ*, or Boats to which they belonged. But what were these *scalmi*, according to this Author? Why, the *English* he gives for them from *Ainsworth* is, *that they were round Pieces of Wood, whereat the Oars hang by a Loup of Leather.* And were these so valuable things, as to be so much taken notice of, if *Buchanan* understood no more by that Word? But as this Author accuses me of not understanding one Rhetorical Figure, called *Hypallage*, so he must allow me to accuse him as ignorant here of another, called *Synecdoche*: For by the *scalmi* in that Place is signified, not a Piece of Wood only, but the Oars to which they were tied; in which Sense *Cicero*, from whom *Buchanan* has borrowed the Phrase, uses that Word, and sometimes for a Boat having these Oars. He comes next to the Words *è Norvegis*, on which all I say is, that *è Norvegis*, or *è Norvegia*, seem to be the more usual Way of speaking, tho' I am far from finding Fault with it,

(III)

it, as it here stands in all the Editions. And, *Lastly*, He pretends, that I have not apprehended the full Meaning of the *co* or *con* in the Word *coëmunt*, which, according to him in that Place, signifies *a buying together* or *the buying these scalmi, or Pieces of Wood, together with the Boats to which they belonged*. Are not these mighty Discoveries of my gross Ignorance, as well as this Author's profound Knowledge!

ARGATHELIA. *Lib. 20. cap. 22. pag. 393. B 6.* My Note here is, that it seems we should rather read *Argathelio* than *Argathelia*; and I believe, that whoever considers the Context, and *Buchanan's* usual Way of speaking, will, notwithstanding what this Author says to the contrary, be of the same Mind.

Ibid. cap. 38. pag. 398. B 6. Ut autem civitates clarissimas, Athenas, Lacedæmona, Romam, Venetos silentio præteream. Because of these four proper Names, the three former are Names of Cities, and not of People or Countries, I thought it more congruous, that instead of *Venetos*, the last of them, which is the Name of the People, we should read *Venetias*, the Capital of that People. In Opposition to this, he brings a Passage from *Livy*, 39. 22. about which *Glareanus* and *Sigonius* are divided, whether we should read *in Venetiam* or *in Venetos*. But what is that to the Purpose? The Reason why *Glareanus* was for reading *in Venetos*, was, because he had not observed *Venetia* in the sing. Number used by *Livy* for the Country inhabited by that People, which yet *Sigonius* found in *Paterculus* and *Florus*. But what has that to do with the Word *Venetia* in the Plural, or the City now called *Venice*, which was not built till many hundred Years after *Livy's* Time? By the by, I find this Author mistaken in an Example he here brings from *Livy*, 1. 54. *Quum—prælia parva inter Romam Gabiosque fierent*, which he renders, *When there were some Skirmishes between the Romans and the Gabii*; whereas *Gabii* is not the Name of a People, but of a City of the *Volschi*; and *Livy's* Meaning is, that there were some slight Skirmishes in the Fields that lay between these two Cities, *Rome* and *Gabii*, there being according

to *Antoninus's* Itinerary, no more than twelve Miles betwixt them.

On the Words, *expeditionem in Gallum adornat*, lib. 13. cap. 23. pag. 248. C 6. he finds Fault, that I on the Faith of the MS. have, instead of *Gallum*, read *Galliam*, and tells me, that for the same Reason, I should have changed *Gallum* and *Anglum* in the same Page into *Galliam* and *Angliam*, where the Words are, *Futuri belli suspitio inter Gallum & Anglum gliscebat*, and in the next Sentence, *in Gallum pronior*. Can there be any thing more extravagant than this is? For tho' we might say, but not very properly, *bellum inter Angliam & Galliam*; and yet more improperly *Scotus in Galliam pronior*; yet where did our Author find *facere expeditionem in Gallum*, i. e. *regem Galliae*, that being the Meaning of the Word *Gallus*; for, as I take it, all warlike Expeditions are made into Countries, and in our Language it would be Nonsense to say, that an Expedition is made into or upon a Man or King.

What he adds here on the Words *Dux Glocestris* and *Glocestrins*, and *Episcopus Caledoniæ* and *Caledoniorum*, is so trifling, that I pass it wholly over, leaving it to the intelligent Reader to look to the Places he refers to, viz. pag. 234. E 7.—266. D 8.—147. B 1.—156. B 4.—262. C 8. 11. A 11. and my Notes on some of these Places.

The like Remarks he makes on my using *Levinius* for *Levinianus*, lib. 14. cap. 26. pag. 267. A 6. for which I give a Reason in my Note on the Place, lib. 14. cap. 46. pag. 274. D 1. *Franci filia*, where in my Note I say, that perhaps *Buchanan* wrote *Francisci*, as he does four Lines after. Add to this, that *Buchanan* never calls the King of France *Francus*, but always *Gallus*.

Lib. 15. cap. 60. pag. 301. D 6. He is displeased, that instead of *Angli exercitus adventus*, I have *Anglic exercitus*, and so I would have made it, tho' the Manuscript had not directed me; for I very much doubt, if any Latin Author, at least Historian, would say *exercitus Scotus*, *Gallus*, *Anglus*, for a Scots, French or English Army. He here gives a Heap of such proper Names,

as *Colchus* and *Colchicus*, *Corinthius* or *Corinthiacus*, *Hispanicus*, *Hispanus* and *Hispaniensis*, &c. as if these and such like might be used promiscuously, in several of which he is much mistaken, not to mention that some of them are proper only for Poets. Thus for Instance in the Words *Hispanus*, *Hispanicus* and *Hispaniensis*; the first signifies a Spaniard or a Native of that Kingdom; the second, any Thing that belongs to, is made or grows in it; and the third generally, of Persons who, tho' not Natives, yet reside in that Country; as, *miles Hispanus*; *ensis Hispanicus*; and *legiones Hispanienses*, i. e. Roman Legions stationed in that Country: Not but that we sometimes, but very rarely, find *ensis Hispanus*, and *solum Britannum*, for *ensis Hispanicus* and *solum Britannicum*; but I would not for all that say *exercitus Hispanus* or *Britannus*; or *bellum Hispanum* or *Britannum*; I am sure the other Way of Speaking is infinitely more common: Thus we find in *Sueton*, *Germanus* for a German, *exercitus Germanicus* for an Army of that People, and *exercitus Germaniciani* for Roman Armies who served in that Country, which last are also sometimes called *legiones Germanicæ*; thus likewise we say *homo Scotus*, *terra Scotica*, and sometimes *Scotia terra*, and *ecclesia Scoticana*, &c.

For the same Reason that I gave for the Word *Levinus*, I pass over the idle Quibbles he has on the Words *Joanna Austria*, lib. 20. cap. 38. pag. 398. D 4. *Solum Britannum*, pag. 377. A 9. And *Armorica Gallica*, pag. 41. D 6. But whether my Notes on these Places, or his Remarks in Opposition to them be the most ridiculous, I leave to the Reader to judge. Only I cannot omit taking Notice, that he grossly imposes on his Readers, by citing from *Seneca*, *machæra Hispania*, and from *Sallust*, *mulier Gallia*, without mentioning the Places; the former of these has *machæra Hispana* not *Hispania*, *De Benef.* v. 34. I find indeed in the Fragments of *Sallust*, *hist.* 4. 11. *duæ Galliæ mulieres*, where *Coriutius* and others take the Word *Galliæ* to be an Adjective for *Gallicæ*. But what hinders *Galliæ* here from being a Genitive, as in that of *Cic. Tusc.* 1. 13.

Scriptores Græciæ prodiderunt, where *Græciæ* is plainly of that Case? And what should have hindered him from saying *homines Græciæ*? I know that good Authors say *terra Gallia*, *terra Italia*, and the like; but I cannot altogether agree with *Vossius*, who will have these Names to be Adjectives. I would rather (if it were lawful to differ from so great a Man) take them to be Substantives, with the Word *terra* joined with them by Apposition; my Reason for this is, that no Author that I know of, ever said *vir*, *miles*, *ager*, *Gallius*, *Italius*, &c. or *oppidum*, *castrum*, *Gallium*, *Italium*, &c. But as such Ways of Speaking are very rare, they can militate very little against any Thing that I have said.

This Author proceeds next to the Derivation, Composition, and Interpretation of proper Names. And begins with

ἈΠΩΚΕΑΝΊΤΑΙ. *Lib. 1. cap. 13. pag. 6. C 11.* The Word in all the Editions is ἀπωκεανίτας. This I have changed into παρωκεανίτας for two Reasons, both which, to every one that understands the Language, will appear invincible; 1st, Because it is the Word used by *Strabo*, from whom *Buchanan* here cites it, for the People called *Armorici* or *Aremorici*, i. e. *oceanī accolæ*, or *juxta oceanum habitantes*. 2^{dly}, Because the other Word ἀπωκεανίτας will signify the quite contrary of what *Strabo* designed; for the Meaning of that must be of a People, *longè* or *procul à mari habitantes*, which was not true of the *Armorici*, or as *Virgil* calls them the *Morini*, adding, that they were the *extremi hominum*, as living on the Borders of the Ocean, in the utmost Extremity of the Continent on that Side.

The long Rhapsody this Author gives us, is hardly worth being taken Notice of; for what can be more absurd than his telling us that *Casaubon*, one of the greatest *Greek* Scholars that ever lived, might be mistaken, and that other Editions before his, might have ἀπωκεανίτας? But this is not only false in Fact, otherwise Mr. *Man* ought to have produced them, but is also contrary to what *Strabo* must mean by that Word; insomuch, that if it were to be found in any Copy of *Strabo*, there is
none

none who understands *Greek*, but must see it to be a manifest Error. The idle Stuff he here adds concerning the various Signification of the *Greek* Prepositions ἀπὸ and παρὰ, or of the *Latin* ones *a*, *ab*, *e*, or *ex*, are as much out of Purpose, as if he had given us a Comment on a Chapter of *Don Quixot*, or *Amadis de Gaule*. And I hope, that in his next Edition he will tell us that *absum* and *adsum*, *abeo* and *adeo*, *abjicio* and *adjicio*, are the same Thing.

CULDEI, *hoc est*, *Dei cultores*, *Lib. 6. chap. 17. pag. 97. C 5.* This is the Etymon that *Buchanan*, and before him *H. Boece* give of the Name of an antient Kind of Monks among us, commonly called *Culdees*. But I have shewed that the Word whencesoever derived, is not of a *Latin* Original; for in many Charters I have seen, some near six hundred Years old, they are constantly named *Keledei* and not *Culdei*. This Author's Invektive against Popes and Monks, &c. which he has here, might perhaps have done well enough in a popular Sermon against the *Romish* Religion, but I can hardly think it proper in this Place.

JULIA. *Lib. 5. cap. 24. pag. 82. C 1. Quid hoc homine facias?* This is the oddest *Man* in the World. I had demonstrated, that the Derivation given by *Buchanan* of the Word *Yule*, otherwise called *Christmas*, from that of *Julius Cæsar*, is without any Manner of Foundation, and that it was impossible that the old *Saxons*, from whom we have that Word, could be so monstrously stupid, as to confound the Day observed in Commemoration of our blessed Lord's Nativity, with the Birth-day of that first *Roman* Emperor. But what says Mr. *Man* to this? Why, instead of confuting any thing that I have said, he entertains us with a long Preachment, patched up of a Train of Citations from the Fathers, *English* Divines, and others, the greatest Part whereof I suppose he has borrowed from some of his Presbyterian Brethren who have wrote on the Subject: And after he has inveighed against the gross Abuses, that too many are guilty of on that Occasion, which no good Man approves of more than he, he next endeavours to

prove, that the Observation of that Day is not of such Antiquity, as some would have it believed; and that therefore that Custom ought to be laid quite aside. It is not my Business, as neither is this a proper Place for it, to dip into that Controversy; there are only some Quibbles he has upon my Words, which I shall take some short notice of. As, *first*, He blames me as ignorant of *Latin*, because I say, *Quo sciz. mense annum inchoabant*, when I should have said, *à quo*. And is not the Omission of that small Particle an unpardonable Fault? I knew that the *Roman* Authors commonly use that Preposition after *inchoo*, *ordior*, and *incipio*; but the Reason why I omitted it here was, because Time is signified, which every School-boy knows to be generally put in the Ablative, without a Preposition. Nay, *Cicero* himself, *Orat. pro Cælio*, cap. 36. has, *Quid tumultuaris soror? Quid insanis? Quid clamore exorsa, verbis parvam rem magnam facis?* (which Words may be very aptly applied to this Author) where we see the Preposition *à* or *cum* is omitted after *exorsa*; and what should have hindered him to have said, *clamore orsa, inchoans*, or *incipiens*? But, if this shall not seem sufficient to vindicate me from his accusing me of writing bad *Latin*, I will give him other two Examples, which will effectually do it. The first is in *Virgil*, *Æn. II.* 268.

Tempus erat, quo prima quies mortalibus ægris Incipit.—

The other in *Tacitus*, *Vit. Agric. cap. 25.* *Cæterum æstate quâ sextum officii annum inchoabat*, &c. in both which Places Time is signified as in my Words; and in the latter, we have the Verb *inchoo* used without a Preposition, as I have done. Add to all this, that the Preposition *à* or *ab* would there have been improper; For there is a great Difference betwixt *inchoare annum à mense Januario*, *Martio*, or *Decembri*, and *inchoare annum mense Januario*, &c. without that Preposition, the former signifying, that the Year began with the first Day of these Months; and the latter, that it began on some Day or other indefinitely of these Months: And particularly in the Case before us, that the old *Saxons* began

began their Year with *Christmas* Day, i. e. the 25th of December, which Custom continued in England (as *Matthew Paris* informs us) till near his Time.

2dly, He accuses me as ignorant of the History of the Saxons, because forsooth I do not make mention of the Barbarities they were guilty of, when they were yet Idolaters; but I hope, that when afterwards they became Christians, and observed the Feast of *Christmas*, which they called *Geol*, now *Yule*, they left off to be Idolaters.

Lastly, He thinks to bring *Buchanan* off by the Word *nostri*; by which, says he, *Buchanan* meant his own Folk or Countrymen, and not the old Saxons, as if the Word *Yule* was not a Saxon Word, but invented by the Scots, his own People; but whether it be a Saxon or Scots Word, it was certainly wrong in *Buchanan* to derive it from the Word *Julius*. And it is yet more absurd in this Author to say, in the End of his long Rhapsody, that *Mr. Ruddiman* little less than confesses, that the Derivation which *Buchanan* gives of that Word, is more likely than any of those Derivations he has been able to discover, when it was not possible for me to declare the contrary in more express Words than I there do, viz. *Quamcunque igitur originem hocce vocabulum habere velimus, aliam certè ab ea quam Buchananus comminiscitur esse necesse est.* Which Words, tho' utterly inconsistent with what he now says, he is so inconsiderate as to translate a little above thus, *Whatever be the Original of this Word, it must of necessity be some other than that which Buchanan imagines.* But such Contradictions and Falshoods are nothing to *Mr. Man*.

LAUDERIA. *Lib 1. cap. 8. pag. 8. B 6.* *Mr. Man* finds Fault, that I in the End of that Sentence have added the Word *nominatas* from the Manuscript; in which, in the first Place, he himself is guilty of an Oversight, for that Word is wanting in the Manuscript, as well as in all the printed Editions; and the Reason why I inserted it was, because the Sentence is not compleat without it. This Author however, who will have *Buchanan* all perfect, and incapable of any Omissions or Commissions,

Commissions, either in his Life or Writings, has Recourse to the Figure *Ellipsis*, supplying the Defect by *nomen adepta*, *nominatæ*, and *appellata*, and the like, in some Lines above. But, with his Leave, tho' he may think himself a *verè adeptus* in his Knowledge of Grammatical and Rhetorical Figures, yet he shall not perswade me, that *Buchanan*, the plainest and clearest Writer that ever put Pen to Paper, designed the Word *nominatas* to be understood in this Place. I have put it in *Italick* Characters, to shew that it was wanting in all the Copies; but, if it gives Offence to Mr. *Man*, he may raze it out of his Copy, if he pleases. The Example he here brings, *That Aberdeen has its Name from the River Dee, and the Shire from the Town*, is out of Purpose; for the Country in which that Town is situate is called *Mar*, and not *Deesdale* or *Strathdee*, as it should be, if his Argument were good.

LOTHIANA. (*Ib.* B 9.) In speaking of the Origin of that Word, I mention the Conjectures of Mr. *Camden*, Sir *Robert Sibbald*, and others, declaring myself chiefly to be of their Opinion, who derive it from *Γαδννοι*, or as *Camden* would have us read it, *Ααδννοι*, the ancient Inhabitants of that Country, according to *Ptolemy*, which is vastly more probable, than that it has its Name from a fictitious King of the *Picts*, called *Loth*, as *Boece* and *Buchanan* would have it.

MULA. *Lib.* 1. *cap.* 19. *pag.* 8. D 4. *Extremum lateris est Novantum promontorium, &c.* This Author, not content with setting down this Passage in Latin, will needs also, as is usual with him, give us an *English* Translation of it, but such as makes it Nonsense in more Places than one; for he renders the Words, *Ei ex adverso influit ex æstuario Glottæ sinus vulgò lacus Rianus*, "Into which, on the opposite Side, there runs out of the Frith of *Clyde*, a Bay, commonly called *Loch Rian*." And *Bond*, or whoever was the first Translator of *Buchanan's* History, renders it much the same Way, construing the Pronoun *ei* with the Verb *influit*; the Meaning whereof must be, according to them,

them, that *Lochrian* did flow into *Lochluce*; whereas these two Lochs or Bays are opposite to one another, one on the South, the other on the North of the Promontory, called *The Mule of Galloway*, with an Isthmus five or six Miles broad between them. But can there be any thing more absurd, than to make one Loch or Bay run into another; and they might as well have said, that the Gulph of *Venice* did run into the *Tuscan Sea*, or that the Gulph of *Lyons* did run into the Bay of *Biscay*; whereas the *ei* in *Buchanan* is to be construed with *ex adverso*, i. e. opposite to it, viz. the Bay of *Luce*, or *Glenluce*, mentioned immediately before. The same Way as *ex adversum ei loco est Tonstrina*, in *Terence*, *Phorm.* 1. 2. 39. and *portus ex adverso urbi ipsi positus*, *Livy* 45. 10. Another Blunder of this Author is, that he renders the Words, *extremum lateris*, the farthest Side or Part of Galloway; whereas *Buchanan's* Meaning is, the Extremity, or extreme Point of that Side of Galloway, which he had been before describing. Let us now see, what this Author objects to me on this Article: And, first, He blames me for foisting in, as he calls it, the Word *promontorium* after *Novantum*; but I would fain know, how Sense can be made of the Passage without that Word, unless he will say, that *Novantum* is here the Nominative singular. He will probably tell us, that it is here understood, being expressed some few Lines before. But that is a kind of *Ellipsis* I am not acquainted with, and I am sure is not agreeable to *Buchanan's* plain and easy Stile. His second Quarrel is, that I, in comparing this Passage of *Buchanan* with another, *lib. 8. cap. 30. pag. 142. C. 2.* find Fault with him for contradicting himself; for in that Place he calls *Lochrian*, the *Sinus Rerigonius* of *Ptolomy*, whereas in the Place now before us, he makes *Lochrian* to be the same with what was called by *Ptolomy* *Vidogara*, and the Bay of *Luce*, that which *Ptolomy* calls *Rerigonius*. If this is not a Contradiction I know not what is. But as nothing is too hard for Mr. *Man*, he reconciles *Buchanan* to himself, by telling us, *That in the first Book, he considered the two Lochs, Rian and Glenluce,*

as distinct ; and in the 8th, as Parts of one whole, by its Turnings and Windings forming one Peninsula, commonly called The Rinns of Galloway, Vidogara as the particular Name of Lochrian, and Sinus Rerigonius, as including both it and the Bay of Glenluce. O ! noble Reconciler ! but can there be any thing uttered more absurd and nonsensical, than that two Bays, with a pretty large Neck of Land between them, the one on the North, the other on the South of that Part of Galloway, should be called one Bay. At this rate, he may say, that the Gulph of Lepanto, and the Gulph of Engia, are one and the same Gulph, or that the Friths of Forth and Clyde are the same. Towards the End he lays hold on the Genitive *Novantum* for *Novantarum*, to justify the Syncope in *Icenum* for *Icenorum*. But what knows he, but that the Genitive *Novantum*, may come from the Nominative *Novantes*, which is the Name *Camden* gives to that People, and not *Novantæ*. He mentions also for the same Reason *Metropolitum*, *Cæs. B. C. 3. 81.* for *Metropolitum*, which last is the reading of some Copies, and is put for *Metropolitanorum*. But I am weary of this Author's Figures, with which we are dunned upon all Occasions.

I had noted, that Doctor *Irvine* in his *Nomenclatura*, and the Compiler of the *Atlas Scotiae*, differ from *Buchanan* about the Signification of the Word *Mule* in the *Irish* Tongue. This likewise offends our Author ; but as I do not understand that Language, I leave it to those that are skilled in it to determine the Matter. And for the like Reason, I pass over the old Wives Fables, with which Mr. *Man* concludes this Article, of two that were said to be possessed with a Devil, and pretended to speak all Languages ; of whom the former was detected to be an Impostor by our *Buchanan*, who found, that the Person possessed could not speak *Earsh* ; and the other, in like manner, was discovered to be a Cheat, as not understanding the Languages, which she, or the Devil which she pretended to be in her, gave out that she could speak.

SOPHO.

SOPHOCARDIUS. Here this Author has huddled a great many Things together, with no other Design that I can see, than to make a Show of his great Reading. All the Concern I have in the Matter, is only this, that in my Index of proper Names; I observe that the *Latin* or rather *Greek* Name given by *Buchanan* to the famous Mr. *George Wishart*, who died a Martyr for his Religion anno 1546, is not the proper Etymon of that Word, as Sir *George Mackenzie* and Dr. *Irvine* had done before me*, and this Author himself is forced to acknowledge. The long Talk he has here about the latinizing of proper Names, I leave to those who want to be instructed by this Author in that Matter.

ABREBROTHERA. *Lib. 1. cap. 25. pag. 11. D 11.* Here Mr. *Man* owns for once that *Abrenethea* is a typographical Error of the first Impression, and that *Abrebrothera* in the Manuscript is the true Reading, only he is displeased that I have changed *Aberbrothera* into *Aberbrothium*, for which I think I have given a sufficient Reason above.

ANGUSIA. *Lib. 20. cap. 68. pag. 408. D 8.* In my Note on this Place, I had said too modestly, that instead of *Angusia* we should rather read *Mernia*; for to every Body that knows the Country it is evident, that the House or Castle of *Glenbervie*, which is here said to be besieged, stands in the very Heart of that Country. I cannot help that *Hume*, *Crawford*, and *Irvine*, in their *Nomenclatura*, place the Barony of *Glenbervie* in *Angus*, for it is a manifest Error to my certain Knowledge, who have myself traced the Course of the Water of *Bervie*,
 Q from

* To shew how ready I am to do all Justice to *Buchanan*, I will not dissemble, that he is not much to be blamed for giving the Name of *Sophocardius* to *George Wishart*, that being the Name that Gentleman had taken to himself when abroad, as appears from a Note of *Jo. Rhellicanus* on *Cesar's Commentaries*, where speaking of the River *Tamesis* or *Thames*, *B. Gal. lib. 5. cap. 18. p. m. 36.* he has these Words, *ut multis ingenii dotibus ornatus juvenis, D. Georgius Sophocardius Scotus, Tiguri in Abbatissano Collegio agens, mihi retulit, &c.* Now we are informed by *Goth. Jungerman*, in his Preface to his Collection of Notes on that Author, that these of *Rhellicanus* were published at *Bâle* anno 1543, many Years before *Buchanan* wrote his History.

from near the one End to the other. Besides the same *Irvine* on the Word *Enverbervia*, makes the Town of *Bervie*, at the Mouth of that Water, to ly in the *Mearns* and not in *Angus*, plainly inconsistent with what he afterwards says of the Word *Glenbervius*. The other Evasions of this Author are so ridiculous, that I would be laughed at if I took any Notice of them.

AQUITANIA. That which has given Occasion to this strange *Man*, to rail at me in his usual Manner upon that Word, is this: I had in my Note on *Buchanan's* Life, Page 5. observed, that he in the short Narrative he gives of it, has omitted to tell us how he passed his Time for several Years, *i. e.* from the Beginning of the Year 1543, in which he left the College of *Bourdeaux* in *Aquitaine*, till the Year 1547, or thereabouts, in which he went to the College of *Coimbra* in *Portugal*. Upon this Silence of *Buchanan*, I after Sir *Robert Sibbald*, give it as a mere Conjecture that *Buchanan's* Affairs were in an uncertain Condition during a great Part of that Time; and that probably on Account of the Plague, which then raged thro' the Country of *Aquitaine*, and especially at *Bourdeaux*, he stayed some Time in that Country. And is there any Thing improbable in this? According to *Buchanan*, that Plague which made such Havock at *Bourdeaux* and some Parts of *Aquitaine*, happened in the Year 1543; I say, some Parts of *Aquitaine*, for it is not to be supposed that that vast Country, which in the Time of *Augustus Cæsar*, made near the third Part of old *Gaul*, was all affected with that Plague, so as no Part was free from that dreadful Contagion. And what should hinder *Buchanan* from retiring to a Place of that Province to which the Infection had not reached; and particularly to the House of *Michael Montaigne*, who lived in it, and whose Preceptor he acquaints us *Buchanan* for some time was? It is likewise not improbable, that the intimate Friendship betwixt him and *Julius Scaliger*, who resided at *Agen*, about 48 Miles from *Bourdeaux*, might draw him into that City. There can be nothing more absurd than the Comparison this Author makes of one's retiring to *Scotstarvet* when the Plague

was in *St. Andrews*, the Distance between these two Places being not above 7 Miles, whereas some Parts of *Aquitaine* are 200 Miles from *Bordeaux*. And yet after all, what should hinder but there might be a Plague at *St. Andrews*, when yet it was not at *Scotsfarvet*? For I am credibly informed, that when the great Plague raged at *Edinburgh* in the 1645, the little Village of *Liberton*, which is but 2 Miles from it, was absolutely free from the Infection. He tells us that *Buchanan* was at *Paris* in the 1544; so he was, and I have said the same: But does it thence follow, that he removed from *Bordeaux* to *Paris*, immediately upon the breaking out of the Plague at that Place? or as he a little before made two Bays one, will he also make the Years 1543 and 1544 one and the same Year? Besides I don't say that *Buchanan* stayed a long Time in *Aquitaine*, but *per aliquod tempus*, which may signify no more than a few Months. He should also remember, that *Buchanan* himself informs us in his History, pag. 11. D 12. that he was at *Tholouse* the same Year 1544, which is some Hundreds of Miles from *Paris*; and I hope he will not make one of these, two Cities. It is said indeed that *Buchanan* was a Professor in the College of Cardinal *Le Moine* in the 1544. That he may have taught there, in the Absence or Sickness of some of his learned Companions, I shall easily grant; but that he was a settled Professor in that, or any other College, except these three, which he himself mentions, I cannot readily believe; otherwise I cannot see why he should not have taken some Notice of it, especially as that of *Le Moine* was more honourable and more lucrative than any of the rest he has mentioned. But be all these Things as they will, what I have said is not in the least affected by them. There is only one Mistake I have fallen into, in supposing that *Joseph Scaliger* was his Father's eldest Son: But the Discovery of this harmless Error, is owing to Mr. *Burman's*, and not to Mr. *Man's* Sagacity.

BUCHANIA. *Lib. 1. cap. 28. pag. 12. A 10.* In my Note on this Word (tho' I have not changed it) I say, that by Mistake of *Buchanan's* Transcribers, this

Word is put instead of *Badenacha*, and am perswaded, that no Man that has looked into a Map of *Scotland*, and compares what is said by *Buchanan* a little before, will be of another Opinion. But our Author's Disingenuity appears, not only in his contradicting me in general, but in his Cavil on the Words, *Cujus modò meminerat*, where he translates the Word *modò*, immediately, and denies, that *Buchanan* had immediately made mention of the Word *Badenacha* before the Passage we are now upon. But I use the Word *modò* in the Sense in which it is frequently taken by the best Authors for, a little above or before, which is so true of the Word *Badenacha*, that he has mentioned it no less than four times; and the last at no greater Distance than seven Lines before the Word in Debate. Our Author's Conclusion of this Article is very remarkable: "*Buchanan*, says he, does not say, that these small Countries, which he did not think it necessary to mention or describe, do immediately border with *Buchan*, or ly nearest it; but that (as he has corrected it in his Errata) they are between it and the West Sea, as it may be said, that *Leith* is between *Aberdeen* and *Edinburgh*, tho' there be several Towns in the Way between *Aberdeen* and *Leith*." Could *Buchanan*, or any Man of common Sense write after that Manner? He might as well have said, that *England* lay between *Scotland* and the *Cape of Good Hope*, or *Bethany* between *Jerusalem* and *Babylon*; or in describing the Parts of a human Body, that the Ankle lay between the Head and the Feet.

CAMERONA. *Lib. 9. cap. 23. pag. 161. E ult.* This being a manifest Error, I have corrected it *Cannemora* or *Kenmore*, a Castle in *Mar*, the Name given it by all our other Historians, whom I mention in my Note; and the very Names this Author gives it, of *Keander*, and *Kean-ord*, plainly shew, that it ought to be so written.

DEA. *Lib. 15. cap. 8. pag. 301. A 8. 9.* Here I am reproved for changing the Word *Deæ* into *Escæ*, contrary to all the Copies. And so I would have done (had there been ten thousand such Copies) with that Word.

Word. But, says this wonderful *Man*, I had forgot, that Buchanan, lib. 2. cap. 36. had told, that there are three Rivers in Scotland, called *Dea* or *Deva*, one in Galloway, the second in Angus, and a third that divides *Mar* from *Mearns*; as if I was obliged to have got all Buchanan's Words by heart, without forgetting any one of them. But, suppose I had remembered, that there was a River in *Angus*, called by the Name of *Dee*, would it thence follow, that the Town of *Montrose* stood at the Mouth of that River, when all the World knows, that the River, at the Mouth of which that Town is situated, never had another Name, but that of *Southesk*, to distinguish it from another River called *Northesk*, which, as Buchanan himself tells us, separates the Country of *Angus* from that of the *Mearns*. But I will tell him yet farther, that there is not a River in all *Angus*, that goes under the Name of *Dee*. What probably has misled Buchanan is, that there is a small River called *Dye*, or *Dey*, which runs into the *Dee* near *Kincardin-O-Neal*; but that small River is not in *Angus*, but in the *Mearns*, and no Part of it comes within many Miles of *Montrose*, far less does that Town ly at the Mouth of it. I am here also blamed, for saying, that Buchanan was mistaken, when he writes, that the *English* Fleet, which made an Attack upon the Town of *Montrose*, was carried to the *Mearns*; for that Town is in *Angus*, and not in the *Mearns*, and is distant two Miles at least from it on this Side. This Author however would have Buchanan's Meaning to be, that the *English* Fleet came near to the *Mearns*; the same Way, adds he, as *Cicero* says of *Verres*, *ad Messaniam venit*, i. e. according to him, he came near, but not to that City. But none but Mr. *Man* will take either Buchanan's or *Cicero*'s Words in that Sense.

DUNUM. Lib. 2. cap. 33. pag. 38. A 3. Buchanan is here reckoning up Names of Places, called *Dunum* or *Down*, with its Compounds; and as he classes them under the Kingdoms or Countries to which they belong, I thought it incongruous, that among these in *Scotland*, he should mention a *Dunum* in *Ireland*, omitting at the same

Word is put instead of *Badenacha*, and am perswaded, that no Man that has looked into a Map of *Scotland*, and compares what is said by *Buchanan* a little before, will be of another Opinion. But our Author's Disingenuity appears, not only in his contradicting me in general, but in his Cavil on the Words, *Cujus modò meminerat*, where he translates the Word *modò*, immediately, and denies, that *Buchanan* had immediately made mention of the Word *Badenacha* before the Passage we are now upon. But I use the Word *modò* in the Sense in which it is frequently taken by the best Authors for, a little above or before, which is so true of the Word *Badenacha*, that he has mentioned it no less than four times; and the last at no greater Distance than seven Lines before the Word in Debate. Our Author's Conclusion of this Article is very remarkable: "*Buchanan*, says he, "does not say, that these small Countries, which he did "not think it necessary to mention or describe, do immediately border with *Buchan*, or ly nearest it; but that " (as he has corrected it in his Errata) they are between " it and the West Sea, as it may be said, that *Leith* " is between *Aberdeen* and *Edinburgh*, tho' there be several Towns in the Way between *Aberdeen* and *Leith*." Could *Buchanan*, or any Man of common Sense write after that Manner? He might as well have said, that *England* lay between *Scotland* and the *Cape of Good Hope*, or *Bethany* between *Jerusalem* and *Babylon*; or in describing the Parts of a human Body, that the Ankle lay between the Head and the Feet.

CAMERONA. *Lib. 9. cap. 23. pag. 161. E ult.* This being a manifest Error, I have corrected it *Cannemora* or *Kenmore*, a Castle in *Mar*, the Name given it by all our other Historians, whom I mention in my Note; and the very Names this Author gives it, of *Keander*, and *Kean-ord*, plainly shew, that it ought to be so written.

DEA. *Lib. 15. cap. 8. pag. 301. A 8. 9.* Here I am reproved for changing the Word *Deæ* into *Efcæ*, contrary to all the Copies. And so I would have done (had there been ten thousand such Copies) with that Word.

Word. But, says this wonderful *Man*, I had forgot, that Buchanan, lib. 2. cap. 36. had told, that there are three Rivers in Scotland, called *Dea* or *Deva*, one in Galloway, the second in Angus, and a third that divides *Mar* from *Mearns*; as if I was obliged to have got all Buchanan's Words by heart, without forgetting any one of them. But, suppose I had remembered, that there was a River in *Angus*, called by the Name of *Dee*, would it thence follow, that the Town of *Montrose* stood at the Mouth of that River, when all the World knows, that the River, at the Mouth of which that Town is situated, never had another Name, but that of *Southesk*, to distinguish it from another River called *Northesk*, which, as Buchanan himself tells us, separates the Country of *Angus* from that of the *Mearns*. But I will tell him yet farther, that there is not a River in all *Angus*, that goes under the Name of *Dee*. What probably has misled Buchanan is, that there is a small River called *Dye*, or *Dey*, which runs into the *Dee* near *Kincardin-O-Neal*; but that small River is not in *Angus*, but in the *Mearns*, and no Part of it comes within many Miles of *Montrose*, far less does that Town ly at the Mouth of it. I am here also blamed, for saying, that Buchanan was mistaken, when he writes, that the *English* Fleet, which made an Attack upon the Town of *Montrose*, was carried to the *Mearns*; for that Town is in *Angus*, and not in the *Mearns*, and is distant two Miles at least from it on this Side. This Author however would have Buchanan's Meaning to be, that the *English* Fleet came near to the *Mearns*; the same Way, adds he, as *Cicero* says of *Verres*, *ad Messaniam venit*, i. e. according to him, he came near, but not to that City. But none but Mr. *Man* will take either Buchanan's or *Cicero*'s Words in that Sense.

DUNUM. Lib. 2. cap. 33. pag. 38. A 3. Buchanan is here reckoning up Names of Places, called *Dunum* or *Down*, with its Compounds; and as he classes them under the Kingdoms or Countries to which they belong, I thought it incongruous, that among these in *Scotland*, he should mention a *Dunum* in *Ireland*, omitting at the same

same time a Town in Scotland in *Monteith*, called by that Name. But, if my Note on that Word offends Mr. *Man*, he may draw his Pen over it in his Copy.

FORTH. *Lib. 1. cap. 17, 18. pag. 8. A 6.* I allow him to do the same with my Note on this Word, but how justly, I leave to be determined by those that know the Country, and compare *Buchanan* with himself.

GLOTTIANA. *Lib. 1. cap. 20. pag. 9. A 6.* The same Freedom I grant him with respect to what I say of *Buchanan's* Description of *Clydesdale*, but still with an Appeal to more equitable Judges.

LIDALIA. *Lib. 1. cap. 18. pag. 8. B 7.* *Buchanan's* Words here are, *Tuediam ad meridiem & occidentem contingunt Lidalia, Nithia, Glottiana.* This I observe to be so far from being true of *Liddesdale*, that *Eskdale* and *Teviotdale* come in betwixt *Liddesdale* and *Tweeddale*. In Answer to this he tells us, *That in Moll's Map of Scotland, these two Countries are made to touch one another.* But what Regard is to be paid to a Map of Scotland drawn by Mr. *Moll*, or any other *English* Hand, when we have the Maps of these Countries done by the most ingenious and learned *Gordon of Straloch*, which bounds these Countries, as I have said? and the Matter is confirmed by the Testimony of the People that live in these Countries. He next tells us, *That these Countries may have been otherwise bounded two Centuries ago than they now are.* *Straloch's* Maps were drawn up above one of these Centuries he speaks of, not to say, that the Supposition is of itself very ridiculous. What he adds of a Note of mine, *p. 12. A 1.* concerning *Boyne* and *Enzie*, is quite impertinent to his Purpose, as every body who reads it will see.

PAPA. *Lib. 1. cap. 49. pag. 21. A 10.* What I say of *Papa*, and other Isles of *Orkney*, mentioned by *Buchanan* in this Place, I had by Information of those who lived in that Country; and if they have deceived me, which is not very probable, I cannot help it. As for other things this Author here insists on, I leave them to be

be decided by those who will do me the Justice which I am not to expect from Mr. *Man*.

POMONA. *Lib. 1. cap. 49. A 5. B 7.* I am here much blamed, for giving a wrong Punctuation to *Buchanan's* Words; but whether Mr. *Man* or I are in the right, I leave it to be examined by them that think it worth the while, as I do also all that I have said in my Note on these Words. Only as he has foisted in the Word *latere* after *orientali*, reading the whole Sentence thus: *Ab orientali [latere] ejus promontorio paulum procurrit.* I frankly own, I do not understand the Meaning of it.

SODORA. *Lib. 1. cap. 34. pag. 14. B 3. 4.* As I relate nothing concerning this Town or Church, but what I had from others, without adding any thing of my own, I am not concerned with the long Story this Author gives of it. Only as Mr. *Sacheverel* was for some time Governor of the *Isle of Man*, in which that Church is said to have stood, and has given a particular Account of that Island, one would expect, that he should have known more of the Matter than this Author. This in the mean time is certain, that both the Bishops of the Isles and of *Man* assumed to themselves the Titles of *Episcopus Sodorensis*.

TINA. See under the Preposition *ad*.

After the proper Names of Places, our Author proceeds next to the proper Names of Men, about which he will have me to be mistaken; as

CONGALLUS. *Lib. 5. cap. 31 and 55. pag. 84. G 4. and 90. B 4.* So it is in the printed Copies; but this Author finds Fault, that I should have changed this Word into *Convallus*, when I had the Authority, not only of the Manuscript, and of our other Historians, *Fordun*, *Boece* and *Lestly*, but also of *Buchanan* himself, a few Lines after, and of all the printed Copies, for making that Alteration. But this Author, who is never at a Loss for finding out Ways and Means to remove Difficulties, salves the Matter, by alledging the small Difference between the *g* and *v*. And the same Shift he falls upon with the Name *Congallus*, *p. 90. B 4.* which
I have

I have retained, tho' all our other Historians, except Major, call him *Convallus*. I own, that the Change of one Letter for another, is generally of small or no Importance, tho' we read in Scripture, that such a Change was the Cause of the Death of many thousands. And I know not but such a Misnomer may save a Man's Life: But whatever is in that, why should not an Historian give the same Names to Persons that others have done before him? At least, why should he not be uniform with himself? Besides, if *Congallus* and *Convallus* be one and the same Name, why should not *Buchanan* have called the former of them *Convallus* or *Congallus* (choose which you will) the first, and the other *Convallus* or *Congallus*, the second of that Name, as he has done with the *Evenus's*, *Eugenius's*, *Duncans* and *Malcolms*, in the Succession of our Kings? The idle Story which this Author tells of a Friend of his, who could not find *Congallus* in my Index, is not worth noticing; if it were, it shews, that the Difference between a *g* and a *v*, is of more Importance, than this Author will allow it.

CUMMINIUS. *Lib 9. cap. 5. 19. pag. 155. cap. 7. 160. A 12.* I had noted, that *Buchanan* and some of our other Historians are in the wrong, in calling the Earl of *Athol*, here mentioned, *David Cumming*, when he himself, and others in *Rymer's Fœdera*, constantly give him the Name of *David de Strathbolgy*. 'Tis true, that he had to Wife a Daughter of *John Cumming*, Lord *Badenoch*, and probably, that by *English* Interest, he got Possession of some of the Lands belonging to that Lord: But since neither he nor any of his Contemporaries gave him that Name, I see no Reason, that those who lived long after should do so. The Example this Author brings of King *Henry V. of England*, his giving the Name of *Murdoch de Fife*, instead of *Murdoch Stewart*, to the Son of the Duke of *Albany*, is quite out of Purpose, unless he could shew, that the Word *Cumming* is a Title of an Earldom, as that of *Fife* was. This Title of Earl of *Fife* had been that of *Murdo's* Father, before he was created Duke of *Albany*, which came after, it seems,

seems, to be given to the Son ; but I know not of so much as a Barony, or Piece of Land, far less of an Earldom of the Name of *Cumming* ; those of that Family, once very numerous in *Scotland*, being, as all agree, of an *English*, or rather a *Norman* Extraction.

EUGENIUS or EVENUS. *Lib. 7. cap. 21. pag. 117.*

D 5. I shall not dispute with this Author, whether *Evenus* and *Eugenius* may not be one and the same Name ; but why should *Buchanan* have distinguished them by making three Kings of the Name of *Evenus*, and eight of the Name of *Eugenius*, calling the last of the former *Evenus III.* and numbering the latter after the first four *Eugenius quintus, sextus, septimus, octavus* ? and consequently, why should he attribute a Law to an *Eugenius*, of which he had formerly made an *Evenus* the Author ?

PICTI or PICTONES. *Lib. 17. cap. 2. pag. 326.*

E 9. By the Advice of *Thomas Crawford*, I have changed the *Pictorum* of all the Copies into *Pictonum*. But this Author, like a true *Ambo-dexter*, inverts the Argument, by telling us, that the *Picts* in *Scotland* are sometimes called *Pictones*, as well as *Picti* : But he should have shewed us, that the *Poitevins* in *France*, of whom *Buchanan* is here speaking, are by any Author called *Picti*, as well as *Pictones*. This I suppose he could not do, otherwise we should readily have heard of it. But neither is it true, that the *Picts* are called *Pictones* by any Latin Author. He cites indeed for this *H. Lhuyd's Fragmentum Britannicæ descriptionis*, p. 31. 37. 38. where that Author most falsely has these Words, *Præterea, qui Romanorum primi horum meminere, non Pictos, sed Pictones eos appellabant*. There are only three Roman Authors, that I know of, who speak of the *Picts*, *Eumenius* in his Panegyrick to the Emperor *Constantine* the Great, *Marcellinus*, *Hist. lib. 27.* and *Claudian* in several Places ; but in none of these Authors are the *Picts* called *Pictones*. I confess, in some old Copies of *Eumenius* and *Claudian*, we find *Pictonum* instead of *Pictorum* : But in all the best Editions of these Authors, it is read *Pictorum* ; and that this is the true Reading, is

R

evident

evident from this, that in other Places these Authors have *Picti* and *Pictos*, and not *Pictones*. Add to this, that if *Claudian* had designed *Pictones* instead of *Picti*, he would probably have made the penult Syllable short, the same Way as in *Saxones*, *Teutones*, *Aufones*, *Santones*, *Vascones*, *Lingones*, *Aones*, *Amazones*, and for the most part *Britones*, that Syllable is pronounced. But we nowhere read, that these People were called *Saxi*, *Teuti*, and *Britti*, &c. 'Tis true, *Despauter* reads in *Claudian*,—*Incaluit Pictorum sanguine Thule*, and brings it for an Example of that Word's having its Penult long. But all the best Copies of *Claudian* have there *Pictorum*, and not *Pictorum*, which is not a little confirmed by this, that the same Author has in other Places *Pictos* in the Plural, and *Picto* in the Singular. As for the Citations this Author brings from *Paulus Diaconus*, who lived in the Time of *Charlemagne*, I very little regard them, as he is not reckoned a very accurate Writer, and perhaps the *Pictorum* in him, *lib.* 14 and 15, may be an Error of the Copies for *Pictorum*. But, were all our Author's Citations ever so just, they cannot, as I said, answer his Purpose, unless he could shew, that the People of *Poitou* in *France* were called *Picti*, as well as *Pictones*.

JACOBUS. *Pag.* 3. I took the *James* here named to have been he who was Earl of *Murray* and Regent of *Scotland*, natural Son to *James V.*; whereas he was another natural Son of that King, called also *James*, who was Abbot of *Melrofs* and *Kelfo*. In this *Le Clerc* and others were mistaken, as well as I; and no Wonder, for who would have thought, that *James V.* would give the Name of *James* to two of his natural Sons, both alive, at the same time. The Discovery however of this Error is owing to *Mr. Love*, who says, he had it from a Clergyman of his Party, who found it out from *Buchanan's* Words in his Dedication of his *Franciscanus* to the Earl of *Murray*, in which it appears, that the Person to whom *Buchanan* was Preceptor, was *James Stewart* Abbot of *Melrofs*, and not the Prior of *St. Andrews*.

ROBERTUS

ROBERTUS BRUSSIUS. *Lib. 8. cap. 7. pag. 134.*

A and *pag. 134. B 3. 4.* Mr. *Man's* Remark on this Place is taken up about the Competition betwixt *Robert Bruce* and *John Baliol* for the Crown of *Scotland*, anno 1291. and the Grounds on which they founded their Claim, which I in my Notes, and the Genealogical Table inserted in them, have put in so clear a Light, that I thought, that no Man of common Sense could make any Objections to what I have said. But this Man, for no other Reason, but that he might contradict me at any rate, has given us such a Heap of Absurdities upon Absurdities, that it would be lost Labour to go about to confute them. I shall here mention only one of them, viz. where he says, that *I have not attended, that in p. 134. B 3. by Carictæ comes, Buchanan means Robert Bruce the Son, who was afterwards King of Scotland*; and that in the following Line, where *Bur* *chanan* is speaking of the very same Person, is meant *King Robert's Father, Husband of Martha Countess of Carrick*; which is in other Words to say, that *Robert Bruce King of Scotland* was Competitor with *John Baliol* for the Crown, and not *Robert Bruce Lord of Annandale*, his Grandfather, or the Earl of *Carrick* his Father, tho' both were then alive, and the former lived near three Years after that Competition. For the rest I need only to refer the Reader to my Notes; and therefore I leave Mr. *Man*, as a Person not to be talked to, or reasoned with on that Head. I do the same with his next Remark on *pag. 134. A 4. 6 lib. 8. cap. 78. C 3.* where we have the like confused Jargon for about ten Pages together.

DONALDUS. *Lib. 6. cap. 14. pag. 96. C 2.* The Fault I am here accused of, is, that by Mr. *Crawford's* Advice I have changed *Donaldus quintus* into *Donaldus sextus*. This, says Mr. *Man*, ought not to have been done, because *Donald* of the *Isles*, and third of that Name, was an Usurper and not a lawful King. But I would ask this Author, What it is that makes any King a lawful one? For I thought it was the Opinion of his Party, that hereditary Right was not the Rule our *Scots*

People went by, but that the Election of the Nobles, or *primores regni*, was the only Thing that gave the Person a just and lawful Title. And if we will be directed by *Higden*, *Stillingfleet*, and *Burnet*, Possession gives a sufficient Right, by what ever Means the Person came to it. But what need I speak of this, when *Buchanan* himself numbers the same *Donald* the 33d of our Kings, as he does also *Constantine IV. Grimus, Macbeth, Donald Bane, Duncan II. and Edward Baliol* in their Order, who were all Usurpers as well as *Donald* of the *Isles*. And do not the *English* Historians look upon *Stephen, Henry IV. V. and VI.* as Usurpers, tho' yet they have given them a Place in the Catalogue of their Kings?

DUNCANUS. *Lib. 9. cap. 3. 8. pag. 154. E and 156. C.* *Buchanan* gives the Name of *Duncan* to the Earl of *Mar* here spoke of, which I have changed into *Donald*, that being the Name which all our Historians give him, as does also *Buchanan* himself, *pag. 376. A 9.* But, says *Mr Man, Bellenden* (who is but a Translator of another's History) and *Dr. Drake* in his *Historia Anglo-Scotica*, call him *David*. What then? Must I because of their Blunders, give him another Name than that which was truly his?

EDUARDUS. *Lib. 12. cap. 2. pag. 218. B 12.* Here we have another Misnomer, for where the printed Copies have *Eduardum*, I by *Mr. Crawford's* Direction, have *Eboracensem*, meaning *Richard Duke of York*. But this Author contends that *Eduardum* is right. What? was not the Agreement *Buchanan* here speaks of, between *Henry VI. and Richard Duke of York*? And was not the principal Article of it, as related by all Historians, as well as *Buchanan* himself, *Ut Henricus, dum viveret, nomen regium & insignia teneret. — Henrica mortuo, etiam regium nomen ad* (not *Eduardum*, but *Ricardum*, or *Eboracensem*, the same *Richard Duke of York* named immediately before) *ejusque posteros transferet*? He is blind that does not see this to be *Buchanan's* Meaning. And can there be greater Nonsense, than to say with *Mr. Man*, that not *Richard Duke of York* himself,

self, but his Son *Edward* was intended to become King by that Agreement?

The like Error *Buchanan* has fallen into, with respect to another *Richard*, *Lib. 9. cap. 15. pag. 158. E 3. viz. Richard Talbot Lord of Goderich-castle*, whom *Buchanan* by Mistake calls *Edward*, when yet he himself in other Places constantly calls him *Richard*, as do all our other Writers both *Scots* and *English*, save only that *Hector Boece* in one Place calls him *Henry*, which led me by a Mistake to say, that *Buchanan* had given him that Name in this Place. But what says this Author to all this? *Buchanan* with him must still be in the right, he having a peculiar Privilege, not indulged to any other Historian but himself, to give different Christian Names to one and the same individual Person; and one of them not given to that Person by any other Writer whatsoever. But the best of all is, that this Author by the help of the Index to *Rymer's Fœdera*, has found in the Kingdom of *England*, the Dominion of *Wales*, and Town of *Berwick upon Tweed*, several of the Sirname of *Talbot*, some with the Fore-name of *Richard*, and others of *Gilbert*. But unluckily for him he has not discovered an *Edward* or *Henry* among them all. O! rare Mr. Man!

JOANNES. *Lib. 9. cap. 14. pag. 158. D 8. and lib. 8. cap. 24. pag. 140. A 5.* Much the same Method this Author takes with respect to two *Johns*, whom *Buchanan* calls of the Sirname of *Frazer*, the former killed at the Battle of *Hallidon Hill*, the latter a valiant Commander at the Battle of *Rosline*; tho' all our other Historians give to the one the Name of *James*, and to the other the Name of *Simon*. I pass over the idle Stuff this Author has fallen upon to adjust that Matter, as not deserving to be repeated.

MACBETHUS. *Lib. 7. cap. 62. pag. 130. D 3.* By the Advice of the most accurate Mr. *Crawford*, I have changed the Word *Macbetho* into *Donaldo Bano*; and the Reason I have given for that Change is so clear, that I could not think that any Objection would be made to it: Our Author however, is still for *Macbetho*, supporting

porting it by various Suppositions, one after another. But as none of these Suppositions can reasonably be granted him, he had as good have said nothing upon the Head. One of these Suppositions or Assertions, that *Macbeth* was an Usurper, and *Donald Bane* the true Heir, is a manifest Fashood; for how could *Donald Bane* be the true Heir of his Brother *Malcolm III.* when that King had several Sons, of whom no fewer than three, *Edgar, Alexander* and *David*, succeeded lineally one after the other?

NORTHUMBRIA. *Lib. 7. cap. 44. pag. 125. A.* The Justness of Mr. *Crawford's* Remark on this Word is so evident, that I need only remit the Reader to what is said of it in my Note, to which I now add, that if we retain the Word *Northumbria* here, and two Lines after, it will make *Buchanan* directly contradict himself: For how could King *William* do Homage for a County which he was not possessed of?

THOMAS. *Lib. 15. cap. 2. pag. 281. E. 2. Buchanan* here is saying, that the *Scottish* Prisoners were carried to the City of *London*, and brought to the King of *England* on *St. Thomas's Day*, adding, as it is in the first and other Editions, that that Day was the twentieth of *December*; which being false, I have changed xx. in to xxi. for which I am condemned by this Author, who tells me, that I do not know, that the Eve or Vigil makes a Part of the Festival. And in this he is so far right; for I frankly own, that I do not know, that an Eve or Vigil before a Festival is a Part of that Festival, such Eves and Vigils being by all who religiously observe these Holidays, accounted Fasts and not Feasts. But whether the twentieth of *December* be a Fast or a Part of a Feast, will it be the Feast-day of *St. Thomas*? No more than *Saturday* is a Part of *Sunday*.

Lib. 8. cap. 58. pag. 153. B 5. I am here charged with several things, as, First, That I blame *Buchanan* for saying, that *James Lord Douglas*, who was sent with the Heart of King *Robert Bruce*, to be buried in the holy Sepulchre at *Jerusalem*, joined the small Party he had with him to the Army of the King of *Arragon*, who

who was then in War with the *Saracens* in that Kingdom; whereas, if we will believe *Froissard*, and *John Barbour*, which last wrote the Life of King *Robert Bruce* in the Time of his Son King *David*, that Lord served not the King of *Arragon* in that War, but *Alphonso*, then King of *Castile* and *Leon*. Mr. *Man*, in order to reconcile *Buchanan* with historical Truth, tells us, that by *rex Arragonum*, is to be understood a Son of the King of *Arragon*, named *Alphonso*, who was Generalissimo of the Christian Armies against the Infidels in those Countres, and not *Alphonso* King of *Castile*, as *Froissard* and *Barbour* relate. But how wild and groundless such a Conceit is, we have shewed above on the Word *rex*.

The second Error I am charged with is a very formidable one, on which he dwells for a long Way, and makes me guilty of an Anachronism of about two hundred Years. And yet the whole of this Accusation amounts to no more than this, that the Printer has fallen into a Mistake of VI. instead of XI. the *Alphonso* here spoken of being the XI. and not the VI. King of *Castile*.

My third Error is, that I call *John Barbour Joannes Barbarus*, i. e. as he wittily turns it, as if I had called him John the Barbarian, or barbarous John. But I would ask him, How he will have that Name to be latinized? I suppose he will say, that I should have called him *Tonsor*, for that is the Latin Word for a Barber. If so, were I to write any thing in Latin concerning my Antagonist, I should call him *Jacobus Homo*, and not *Jacobus Mannus*, for that would signify *James the Nag*, or *James the Hackney*. Or does this Author think, that it was a Reproach to the *Romans*, that several of their best Families had the Surnames of *Brutus*, *Furius*, *Mus*, *Bestia*, and the like; nay, that some of them had the Names of *Barbius*, *Barbatus*, *Barbatus*, *Ænobarbus*, and *Barbarius*? And some, the very Name *Barbarus*, of which several are to be found in *Gruter's* Inscriptions. And why may not the Word *Barbarus* be the proper Name of a Man, as *Barbara* was that of a

Virginia

Virgin Saint, and is of many other Women to this Day.

GELDRORUM EXERCITUS. *Lib. 9. cap. 22. pag. 161. B 6.* In my Note on these Words I observe, that the Army or Body of Men here spoke of, were not *Geldrians*, but *Namurcians*, headed by their Sovereign, *Guy* Earl of *Namur*; and I prove what I say by incontestible Evidence. The Answer Mr. *Man* makes to this is of a very singular Kind, viz. *That unless I can prove, that Reginald Count of Guelders was not in that Army, I say nothing against Buchanan or our other Historians.* This is putting me upon the most unconscientious and unreasonable Task, of proving a Negative; but, as the vulgar Maxim has it, *affirmanti incumbit probatio*, it was his Business, and not mine to prove, that *Reginald* with his *Geldrians* was in that Army. He might as well have bid me prove, that the Pope of *Rome*, or the Emperor of *Germany* was not in that Army; for neither he nor I can mathematically prove the contrary. Or will he say, that every thing that cannot be proved to be false, is for that very Reason true?

From hence to the End of this long Chapter, we have a Medley of such paltry Stuff and *Billinggate*, that hardly was ever Paper distained with its like; the former Part of it is a flat Contradiction to all that he had said before. Hitherto the Great *Buchanan* is represented as more than human; his Life a Mirrour of Virtue and Piety, his Dictates all oracular, and his Writings, as they came from his own Hand, so absolutely perfect, that there is not a Syllable, or even Letter wrong in them. But now he is confessed to be a Man, and subject to the Frailties and Infirmities which he has in common with his other Fellow Mortals. He is now acknowledged to have fallen into many Errors and Mistakes; and a long Apology from this Author's common Place Books is made for him on that Account. And to crown all, after I have discovered and corrected a great Number of them, I am railed at as a Bungler, for not discovering more; as particularly, *p. 243. B 7, Henricus for Eduardus*, and *p. 168. E 8. Jacobus for Gulielmus*, and *Gulielmus* for

for *Jacobus*, p. 176. A 12. But have I not corrected *Buchanan* in all these Places? Yes, but I have not cited the Authority of Mr. *Crawford* for so doing. This is monstrous, such as could not proceed from any Man, who is not lost to every thing that can be called ingenious. I have not cited *Crawford*. Very true. But I have vouched what I say, from Documents incomparably more authentick than that Author's bare Word, namely, all our other Historians; nay *Buchanan* himself in several Places; and which is above all, from public Records and Charters, which I have seen with my own Eyes.

To give me the finishing Blow at the End of this Chapter, he next pretends to have discovered a great many Errors and Blunders I have been guilty of, in my Notes on *Buchanan's* Life, reckoning up here no less than fourteen of them. The first he has charged me with before, and which I have acknowledged to be an Error. But I have not him to thank for the Discovery of it, but Mr. *Burman*, who pointed it out to me twenty eight Years ago; and the whole of it turns upon this, that I ignorantly imagined, that *Joseph Scaliger* was *Julius Scaliger's* eldest Son, when yet that great Man had some other elder Brothers. Mr. *Man* exults upon this Mistake; and to shew how dextrous an Arithmetician he is, he multiplies that Error into three; but, by the same Rule, he might have made sixteen of them, just as many as there are Letters in the two Words, *Josephus Scaliger*; and when his Hand was in, he might have made nineteen more out of the Father's Name, *Julius Cæsar Scaliger*. I believe that I have been also in an Error, in calling Monsieur *Bourbon*, whom Monsieur *Menage* speaks of, *Petrus Borbonius*, and that his true Name was *Nicholas Bourbon*. That which led me into the Mistake was, that *Menage* calls him *père Bourbon*, which I took for *pierre Bourbon*. But even the Discovery of this Error I owe not to Mr. *Man*, but to Mr. *Love*, who in a Pamphlet he designed against me some Years ago, did not fail to upbraid me loudly for it. As to the remaining ten Items, I absolutely deny that any

one of them is an Error. It would be tedious to go thro' them all, I shall therefore touch at three or four of them, by which the Reader may easily judge, what Foundation there is for the rest. The first (his tenth) is my misunderstanding the Word *interea*. I thought that the Signification of that Word was, *in the mean time*, or, *about the same time that the things mentioned immediately before happened*; and these were, when our King James V. died, and a Plague broke out in *Aquitaine*: These two Events are closely joined together by *Buchanan*, and naturally suppose, that they fell out at or near the same time. Now 'tis certain, that *James V.* died on the 14th of *December 1542*, and consequently the Plague that broke out in *Aquitaine*, must, according to *Buchanan's* Words, have happened in the following Year 1543; but where he lived, or how he was employed that Year and the following, we have no Account in his Life. Only we learn from a Poem of his, that he was ill of the Gout at *Paris*, anno 1544; and by his History, *lib. 1.* that he was at *Tholouse* the same Year; that he was a settled Professor in the College of Cardinal *Le Moine* (which this Author takes for granted) that Year, is highly improbable, for the Reason I have given in my Notes; and the Age of *Muretus*, who is then said to have been his Collegue in that Academy, renders it yet more unlikely, for that very learned Man was hardly then 18 Years old. My second Error (his eleventh) is, as he words it, the confounding the past with the present Time. But see here the monstrous Disingenuity of this *Man*, who has the Confidence to tell us, *That for a Proof of Buchanan's being seven Years absent from Paris, I bring these two Lines of his Poem, intituled,*

Desiderium Lutetiæ, & me tympana docta, &c.

whereas the Verses I bring for a Proof of what I say, are the first five of that Poem.

O formosa Amarylli, tuo jam septima bruma

Me procul aspectu, jam septima detinet æstas, &c.

where we have *septima bruma* and *septima æstas* twice repeated, which makes it as clear as meridian Light
tha

that for seven Years Space, *Buchanan* had not seen *Paris*, i. e. from the Year 1545 to the Year 1552, in which he left *Portugal*. The two Lines this Author mentions, I have brought for another Use, viz. that by the two Nymphs or Mistresses he had in *Portugal*, he meant *Lisbon* and *Coimbra*. What this Author says in his 12th Article to the contrary, is not worth heeding. The third (his 14th and last Article) is, that I should have said, *That a Figment of Garasse the Jesuite, concerning Buchanan's leaving Bourdeaux on a sudden, without making any body privy to it, and so setting sail to England, is not altogether without Foundation.* And my Reason for saying so was, that I have heard it related an hundred times, that *Buchanan*, when Principal of *St. Leonard's College* at *St. Andrews*, without acquainting any of his Friends of it, did make such a Voyage to *France*. And 'tis certain, from *Fruterius's* Letter to him, of which above, that he did take such a Trip from *St. Andrews* to *Paris* in the Year 1564 or 1565.

The last Words of this Chapter are indeed a most just Observation, viz. that a Spirit of Calumny is almost always attended with Want of Judgment. How amazing is it in this Author to apply that Observation to me! I have no where calumniated *Buchanan*, unless it be Calumny to observe and correct what I thought amiss in his History, and that in the most modest and decent Manner that was possible, when this Author's Performance is wholly made up of the most arrant Calumnies, Falshoods and Misrepresentations of things, and these aggravated all along with all the Reproaches and opprobrious Language he could throw out against me.

Quis tulerit Gracchos de seditione querentes?

C H A P. VI.

Of Numeral and other Adjectives.

UNUS. *Lib. 15. cap. 29. pag. 192. C II. Cardinalis parum tutum ratus duos homines nobiles, & factiosos, & bene comitatos, in oppidum recipere, unum instauratæ religioni addictissimum, &c.* Because Buchanan here mentions *duos homines nobiles*, viz. the Earl of Rothes and Lord Gray, Mr. Crawford and I supposed that the following Word *unum* must refer to one or other of these two Noblemen; but because the Word *unum* can be only said of one of them, Mr. Crawford would have us to read instead of it *alterum*. I not liking to change the Word, was of Opinion that a Part of the Sentence was here omitted, and that Buchanan designed after the Words *unum instauratæ religioni addictissimum*, to have added *alterum ipsi inimicum*, or the like. Mr. Burman taking the Word *unum* in the same Sense that Mr. Crawford and I did, thinks that nothing is wanting in the Text; for says he, *de uno enim ex duobus pronuntiato, facile intelligitur alter fuisse diversæ sectæ*; for which he refers us to some Examples brought by himself and others from good Authors. But such as, with all Deference to that great Man, I hardly think will quadrate with this Place. This Notion of ours, Mr. Man treats with great Contempt, and calls us all *egregious Blunderers*, for not perceiving that the Word *unum* must be referred to the Town of Dundee there spoke of, and not to either the one or the other of these two Noblemen. 'Tis possible he may in this be right, tho' all that he advances on the Head, is not sufficient to make me alter my Opinion. Among other Things he accuses me as "unacquainted with the Elegance, Force, and Beauty of the Word *unus*, being joined "with the Superlative Degree." I thought I knew something of the Force of that Word, since I learned Virgil, in whose 2d *Æneid*, we read,

—*Cadit et Ripheus, justissimus unus*
Qui fuit in Teucris, et servantissimus æqui.

Which

Which also I observed in many other Authors. But let my Ignorance be ever so great, can this Author think that Mr. *Burman*, who was reputed the greatest Critic and most learned in the *Belles Lettres* of our Time, knew nothing of the Beauty and Force of that Word? The Reason why he, as well as Mr. *Crawford* and I, thought the Word *unus* belonged either to the Earl of *Rothes* or Lord *Gray*, and not to the Town of *Dundee*, was, because they are called *duo homines nobiles*, and not simply *homines nobiles*. But if others will be of a different Opinion, I shall not dispute the Point with them, being assured, at least that they will express their Dissent in a more civil Manner than Mr. *Man* here does. Add to this, that if *Buchanan* had intended to apply the Word *unum* to the Town of *Dundee*, he would readily have ranged the Sentence otherwise, and said,—*in oppidum, unum instauratæ religioni addictissimum, recipere: or recipere in oppidum, unum, &c.*

ALIUS. *Lib. 15. cap. 18. pag. 287. C. 6.* I am here found fault with, for preferring the Word *alterum* in the Manuscript, to *alium* in the printed Copies. I know, and have given Examples of it in my *Grammar*, that the Word *alius* is sometimes found in good Authors, when only two Persons or Things are spoke of. But that *alter*, as it is the only proper, so it is incomparably the more usual Way of speaking on such Occasions. By the by I here observe, that the three Examples this Author brings for the Word *alius* being used for one of two, one from *Cæsar, Bell. Gall. 1. 1.* another from *Cicero, Ver. iv. 12.* the third from *Justin, xi. 12.* are all out of Purpose; for in these, three Things (and not two only) are mentioned. Had not Mr. *Man* done much better, to have cited the Examples I bring for *alius* being used for one of two in my *Grammar, pag. 83. note 32?* I am here likewise blamed for placing *frustra* before *converberassent*, and pointing the Sentence otherwise than it is in the first Impression: But I put it upon this Author to make Sense of that Passage, if it should be read or pointed otherwise than I have done.

ALTER. *Lib. 11. cap. 4. pag. 200. A 12.* How groundless

groundless the Reproaches are which this Author throws out here against Dr. *Abercromby* and me, needs not otherwise to be shewed, than by remitting the Reader to our Words in the Places mentioned by him.

PROXIMUS. *Lib. 7. cap. 65. pag. 131. D 8.* I here complain that *Buchanan* should say, that the Year in which *Henry III.* of *England* died, and his Son *Edward I.* succeeded him, to whose Coronation our *Alexander III.* was Witness, happened to be the next Year after a Body of *Scots* Men, under the Commands of the Earls of *Carrick* and *Athol* were sent to King *Lewis IX.* of *France*, in order to bear a Part in the Expedition to the Holy Land; and that 1000 Merks were at the same Time sent to the Pope on that Account: Whereas that Expedition was made in the Year 1270, in which also that King of *France* died, and *Henry III.* died in the Year 1272, and his Son *Edward I.* was not crowned till *August* 1274, as all our Historians agree. Had I not then Reason to say, that *Buchanan* should have expressed the Time in which these Things happened more clearly? No, says this Author, *Buchanan* is always right; "for (says he) this *proximus annus* is to be referred to the Time in which the 1000 Merks were sent by the *Scots* to the Pope for carrying on that "Crusade," as the Expeditions to the Holy Land were then called. But should he not have told us in what Year that Money was sent? But so far is he from telling that, that according to his Words that Expedition, the sending Men to *Lewis* of *France* and Money to the Pope, the Death of *Henry III.* of *England*, and the Coronation of his Son *Edward I.* are jumbled together, as if they had all happened in one and the same Year; whereas no fewer than four Years intervened between the first and the last of these Events. This however Mr. *Man* is so far from acknowledging, that on the contrary he accuses me of no fewer than six Errors in my Note; in all which, his Disingenuity is so palpable, that I need be at no Pains to confute them. There is only one that exceeds all the rest, and is so glaring, that a Person capable of being guilty of it, would justly be

be debarred from being a habile Witness in any Court of Judicature. I had said that *Edward I. of England* was crowned in the Year 1274, and so say all the *English* Historians. But behold the Inference this Author draws from these Words, namely this, that I should make *Edward I.*'s Accession and his Coronation contemporary, or to have happened at one and the same precise Time, than which nothing can be farther removed both from Truth and from my Words.

From what I have here said, the Reader may easily judge what Regard is to be had to the Defences this Author brings for justifying *Buchanan's* loose Phrases of *proximo anno*, *proxima æstate*, and *proximo vere* in several other Places; all which, if it were worth while, I could shew to be as weak and frivolous, as that we have now been upon.

In Pursuance of this Subject, our Author proceeds to lay down some chronological Canons, by the Help of which he thinks to acquit his Hero of all Failures in that Matter. They are these three, 1st, *That Cardinal and Ordinal Numbers are used promiscuously by the best Latin Writers.* 2. *That the Round is sometimes taken for the precise Number.* And 3. *That the two Extremes, one or both, are either included or excluded.* These he endeavours to illustrate by several Examples, how justly all of them, I am not at Leisure to enquire. But what I pray are these his Canons founded upon? No other than the Errors and Mistakes, the Inadvertencies and Negligencies of these very Authors whom he cites; and all the Inference that can be drawn from thence, is only that *Buchanan* had the Privilege of erring as well as they; and was not obliged to be more exact, far less infallible than those that wrote before him. To make this plain, Mr. *Man* will allow me to ask him these few Questions, Whether when one says that a Person died two Years after his Father, and another that he outlived his Father three Years, if what is said by both is equally true? If when a King is said to have reigned twenty, thirty or forty Years, when that King is said by others to have died in the twentieth, thirtieth

or

or fortieth Year of his Reign, the Chronology of both is equally just? Again when *Buchanan* in one Place says, that our Queen *Mary* was born five Days, and in another Place eight Days before her Father's Death, whether he was not wrong in one or other of these Dates? Once more, when he mentions a *proximus annus, ver,* or *æstas*, without mentioning the Year or Time to which these relate; whether it is possible for any Reader to fix the Date of the Events there related, without consulting some other History? And lastly, whether without other Helps or Documents, any Reader would take *Buchanan's* Words in the precise Sense in which this Author would have us to take them?

The Application this Author makes of these chronological Canons, for vindicating *Buchanan* from the Errors he is guilty of in that Matter, is so full of Absurdities and Inconsistencies, that my Reader will hardly forgive me if I should take much Notice of them: What I am most concerned in here, is to shew how unjust he is to me, in bringing me in guilty of as many and as gross Errors, as these are which I complain of in his Hero. He tells us that if he was to magnify and multiply my Anachronisms, as I have done those of *Buchanan* and others, their Size and Number would be very considerable. And yet after all the Search he has made, with the Rigour and Severity of a *Spanish* Inquisitor, he has only found one, mentioned in his Page 408, that deserves to be called an Error, viz. That I, pag. 197. C 6. say that our King *James I.* died after he had reigned 31 Years, and 10½ Months, when he reigned one Year less: And is not this a mighty Matter, that the Figure 1 has escaped me for the Cypher 0? It is false what he says, that I have committed the same Error in my chronological Table; for there I say, that that King died in the 31st Year of his Reign, which was certainly true, when ten Months and an half of that Year were already past. And here instead of the great Number he threatens me with, he only produces four, one in *Vit. Buch.* pag. 7. 1654 for 1554; another Note on pag. 253. D 3. 1573 for 1473; a third Note on pag. 255. C 3. 1412 for 1512; and a fourth

fourth *ibid.* C 4. 1413 instead of 1513. But who sees not that all these are Errors typographical, or at most Slips of the Pen, one Figure for another, as 6 for 5, 5 for 4, or 4 for 5. than which Kind of Errors there are none that Writers are more apt to fall into. Of these I have observed a much greater Number in this Author's own Book, besides those marked in his Errata. But he would fain be finding fault, who would make such a Pother, as this Author here does, about such Pécadillo's as these are, or would take Advantage of his Antagonist on such a trivial Account.

After this Author has done with what he calls Numeral, he proceeds next to other Adjectives in alphabetical Order: Thus,

ANORMIS. *Francis. pag. 17. ver. 17.* I had said that some Editions have *anormis*, and others *enormis*; adding, that possibly *Buchanan* might have written *abnormis* in Imitation of *Horace*, the Person whom he here describes, very much resembling him whom the other calls 2 *Sat. ii. 3. Rusticus, abnormis sapiens, crassâque Minervâ.* "This, says our Author, is making *Buchanan* a servile Copier, and not an Imitator of the Ancients." What? does the borrowing one Word make *Buchanan* a servile Copier of him, from whom he does not stand to borrow whole Lines? Could *Buchanan* write *Latin*, and not take single Words at least from some *Roman* Author or other? And could he have taken one from a better than *Horace*? I might have added that *anormis* is not to be found in any *Roman* Author: Indeed some old Editions, and perhaps Manuscripts have *anormis* in the above cited Place of *Horace*; and so *Despauter* in his large Grammar p. m. 169, and after him *Buchanan*, seem to have found it; but all the best Copies have there *abnormis*.

CUNCTANTIOR. *Lib. 17. pag. 331. B.* I am blamed for having *cunctatior* here, as in the foreign Editions, and not *cunctantior*, as in the first at *Edinburgh*. The Matter is of no Importance, *Sueton* having the one, *Jul. Cæs. 6. Plin. 2 Epist. 16.* and *Apuleius 4. Florid.* the other.

T

DECORUS.

DECORUS. *Epigram. I. II.* I am quarrell'd with here, for saying that I would rather read *decore* than *decora* in this Place. The Verses are,

Ingenio pollet Cyllenius, arte Minerva,

Eloquio Peitho est grata, decora Venus.

Where *decore* and not *decora* being evidently the true Reading, I am angry with myself for not giving it a Place in the Text, let this Author prattle as much against it as he pleases. Here also I am blamed for not altering the Titles of the 11th and 50th Epigrams of this Book. I gave them as I found them in all my Copies, and thought myself no farther concerned. How just the Reasons are, which this Author brings for altering these Titles, I am not now at Leisure to enquire.

DEXTER. *Lib. I. cap. 25. pag. 11.* A 10. I need only to refer the Reader to my Note on this Place, to discover whether he or I are guilty of the *Blundering* he here accuses me of.

DURUS. *Baptist. pag. 29. chor. ver. 25.* I had said, that perhaps we should read here *surdo verbere*, instead of *duro verbere*, as *Juvenal* has it; being induced to think so, because *Buchanan* as well as *Juvenal* are speaking of the Terrors of Conscience and a guilty Mind. Our Author distinguishes here between a *durum* and a *surdum verber*, the one signifying that which is *hard*, and the other that which is *cruel*; as if the Lashes of Conscience, which *Buchanan* and *Juvenal* speak of, were of different Sorts, the one *hard*, and the other *cruel*. All of them are indeed *hard*, i. e. *grievous and insupportable*, but none of them can properly be said to be *cruel*, for that Word imports an *Excess of Rigour or Severity*; but the Wounds of Conscience seem to the Person that feels them, less than he thinks he deserves. *Surdum verber* therefore, in *Juvenal* (if that Word has a Nominative singular) signifies *deaf, inexorable, not to be moved by any Thing that is said against it*; or as *Virgil* expresses it in a like Case, *nullasque voces stabilis audit*; whence it appears that *surdum* is a much more proper and emphatick Epithet for the *Stings or Tortures* of Conscience than *durum* is. Whether Mr.

Man

Man or I do best deserve the *dura flagra*, that he would here have me to suffer, and whether he or I have most Regard to Conscience in the Charge he has brought against me, I leave to the Reader and himself to judge.

EXTER. *Lib. 5. cap. 9. pag. 76. D 4. Nec soli exterorum perpetui hostes.* I thinking *exterorum perpetui hostes*, for *hostes qui exteri seu aliarum gentium erant*, a very unusual Way of speaking, supposed that *Buchanan* might have here writ *eorum* and not *exterorum*; and believe, that notwithstanding all this Author has said to the contrary, every judicious Reader will be of the same Mind.

GNARUS. *Buch. in sua vita, pag. 3. Ignarus offensionis quæ ei cum Franciscanis esset.* Here *Buchanan* says that *James V.* was ignorant of the Enmity that the *Franciscan* Friars bore to him. This in a Note, I say, is a Slip of *Buchanan's* Memory; for in the Dedication of his *Franciscanus* to his great Patron the Earl of *Murray*, he says on the contrary, that the King knew very well that *Buchanan* was hated by these Monks. But see how this Author mends the Matter: He who will have every Letter in *Buchanan's* Writings to be sure and unalterable, yet here makes this Word *ignarus* a typographical Error for *gnarus*. It may be so, but as it stands, it is certainly a Contradiction to what he had said in the other Place. Mr. *Love* however was of another Opinion, who endeavoured to reconcile *Buchanan* to himself, by pretending that the King was at first ignorant of the Disgust between *Buchanan* and these Friars; but that sometime after he came to the Knowledge of it. Thus I am teased and treated by my worthy Antagonists.

ILLUSTRISSIMUS. *Lib. 16. cap. 25. pag. 312. D 11.* Here *Buchanan* is speaking of Sir *Hugh Campbell* of *Lowdon*, Sheriff of *Air*, in the first Edition he is called *eques illustriss.* for which the foreign Editions have *illustrissimus*; but I not doubting it to be an Error of the Transcriber or Printer, have made it *illustris*. This Mr. *Man* cannot endure, and rails at me as having dishonoured that Family, by calling one of them *illustris*,

instead of *illustrissimus*. Such *Superlatives* as these may do well in Dedications, but are not so suitable to the grave Style of an Historian, especially as all the Kings of *Europe* for many Ages had no higher Epithet than that of *illustris* added to their Names, as I have shewed in my Answer to Mr. Logan, Page 218. But neither had *Buchanan* great Occasion of being lavish in his Compliments to this Knight, who had a chief Hand in the barbarous Murder of the Father of his own Pupil, *Gilbert Earl of Cassils*, anno 1527, whose Son *Matthew Campbell* of *Lowdon* took Part with Queen *Mary* at the Battle of *Long-side* against *Buchanan's* great Patron the Earl of *Murray*. But it would seem with this Author, that he deserved the Title of *illustrissimus*, or *most renowned*, as he translates it; because of him was to descend *George Earl of Lowdon*, one of the chief Ring-leaders in the Rebellion; raised by the godly Covenanters in *Scotland* against King *Charles I.* and who had a chief Hand in inviting *Lewis XIII.* King of *France*, to assist them in that Rebellion, and to establish *Presbytery* in all the three Kingdoms.

IMBELLIS. *Lib. 10. cap. 7. pag. 179. B 9.* My Fault here is, that I have *imbelli* instead of *imbelle*, which Change I made, not because the *Elzevir* Edition has it so, but for the more weighty Reason I have mentioned above, at the Word *Varvicensi*, Page 109.

IMMODERATUS. *Lib. 17. cap. 25. pag. 333. D 8.* My Fault in this Word is the very Reverse of what this Author would make it, viz. That I left *immoderate* in the Text, and did not make it *immoderato*, agreeing with *luxui*, which every Body that understands the Language must see to be the true Reading. That Persons may be called immoderate as well as Things, I needed not to be told by this Author. But the Examples he brings for it, will not answer to the Phrase in this Place.

INEXPECTATUS. *Lib. 18. cap. 50. pag. 364. D 5.* *Subito inexpectato ictus malo conticuit.* I had remarked that either *subito* or *inexpectato* is here superfluous; Not so, says Mr. Man, who brings us several

veral Examples, where we have two such Words of like Signification both expressed, as *improvisum* and *repentinum*, *subita* and *improvisa*, *repentino* and *inopinato*, and the like. But he does not advert, or rather dissembles it, that these Words have always a Conjunction intervening between them, as *improvisum atque repentinum*, *subita atque improvisa*, *repentino atque inopinato*. And had Buchanan said *subito atque inexpectato malo*, neither I nor any Body else would have found Fault with him.

MAJOR. *Lib. 5. cap. 40. pag. 86. D 6.* That nothing might escape this Author, I am blamed for having *maiore studio* instead of *majori*, as it is in the first Edition. This Error, if it can be so called, is certainly a very small one, and whether it has happened by Chance or Design, I do not now remember. To prove it an Error, he cites the Words of my *Grammar*, but that only by Halves, as is the Custom of Dissemblers; the Examples he finds there, are only in the Poets and not in the Prose Writers; and my last Words in that Place, which he has purposely omitted, are *aliter verò e quàm i multo frequentiore effe.*

MAXIMUS. *Lib. 1. cap. 24. pag. 10. D 6. 7.* I must pass what our Author says upon this Word, because it is above my Comprehension; and so far as I can understand it, it seems to border upon downright Nonsense. That *maximè* and not *maxima* is the true Reading of that Passage, is obvious to every one that knows *Latin*.

OBSTINATUS. *Lib. 13. cap. 6. pag. 241. E 8.* *Jam obstinatè pugnârunt.* So I have printed it on the Authority of the Manuscript, and not *obstinati* as in the printed Copies; which I was the rather inclined to do, because the Particle *tam* is immediately joined with it. This Author might have spared himself the Pains of giving a Heap of Citations, and these chiefly from Poets, to prove that Adjectives are often used instead of Adverbs, a Thing so common, that a School Boy can hardly be ignorant of it.

PRIMIOR. *Lib. 6. cap. 31. pag. 102. E 7.* I must here set down the very Words of this Author's Remark
on

on this Place, they are so very extraordinary; "*Rudiman*, says he, reads *primoribus* without accounting "for the Alteration in his Notes." But I would ask him where he found his *primioribus*? For not only in the foreign Editions, but also in all the Copies I have of the first one at *Edinburgh*, it is *primoribus* and not *primioribus*. If it is *primioribus* in one of his Copies, much Good may it do him, for I am sure it is no where else. He cites here *proximior* in *Seneca*, and *postremissimus* in *Gracchus*, quoted by *Gellius*: But will that warrant *Buchanan* to make a Comparative from the Superlative *primus*? By that Rule he may use *ultimior* from *ultimus*, *infimior* from *infimus*, and *peffimior* from *peffimus*, and why not from these form other Superlatives, as *primissimus*, *proximissimus*, *maximissimus*, &c. as also *multior* and *multissimus*; which last was the common Reading in *Cicero ad Attic. lib. xi. 2.* for which *Victorius*, and all the Editions after him have put *multis meis*, but I would rather with *Gronovius* read *multis summis*. But had Mr. *Man* commented on *Cicero*, he would have strenuously opposed any Alteration. But as fond as Mr. *Man* seems to be of coining new Words, it is far beyond his Power to make such Words as these, free Denizons of the *Roman* Language.

PRIVATUS. *Lib. 12. cap. 26. pag. 227. A 11.* *Parte nobilitatis privata fœdere connexa.* Notwithstanding the ill Names he here gives me of *Blindness*, *Ignorance*, and *Inattention*, I still maintain that *privato*, and not *privata*, is the right Reading, being perswaded that none whose Faculties are not perverted, as this *Man's* seems to be, will be of another Opinion.

PROCLIVUS. *Lib. 5. cap. 21. pag. 80. E 2.* The Fault imputed to me here, is that in *lib. 19. cap. 16. pag. 372. D 11.* I have changed *proclivus* into *proclivis*, contrary to all the Copies; and yet in the former Place, *lib. 5. &c.* I retain *imbecillos* as it is in the Manuscript, and the *Edinburgh* and *Geneva* Editions, tho' the *Francfort* and other following Editions, have there *imbecilles*. The Reasons I had for both, I hope will satisfy

satisfy others, tho' not Mr. Man. These Words indeed are found sometimes of the first and second, and sometimes of the third Declension, but with this Difference, as I shew in my *Grammar*, Vol. 1. pag. 166. that *imbecillus* and *imbecillis* are used by good Authors promiscuously; but *proclivis* is vastly more ordinary than *proclivus*. Cicero uses only *proclivis*, and the very learned Vulpinus in his Commentary on Catullus, Carm. 63. l. 270, one of the Places cited by this Author, *proclivas incitat undas*, calls the *proclivas* an *Archaism*, and so I reckon it in the other Places quoted by Mr. Man.

QUAMPLURES. Lib. 15. cap. 46. pag. 297. B 4. and ib. cap. 55. pag. 300. In both these Places I have changed the *quamplures* of all the printed Copies into *complures*, for which I have the Authority, not only of the Manuscript, but also of the best Authors, who generally so write that Word. This Author begins his Attack upon me, as to this Word, with three Falshoods: First, When he says, "That I have the Authority of the Manuscript only for the last of these." Whereas I tell my Reader, that the Manuscript has *complures* in the former, as well as the latter Citation. 2dly, He says, "That I refer my Reader to a Note on the former, where there is no Note at all." Whereas the Note I refer to, is to be seen in the very same Page, about the Middle of the other Column. 3dly, He pretends that the best Editions of Sallust, *Catil. 19.* have *quamplures* and not *complures*; which is not true, for all the Editions that I know of, except that of Cortius, have *complures* in that Place; and Cortius also owns it to be the vulgar Reading. The other Example our Author brings, is that of Livy, lib. 4. cap. 31. *documentoque suere, quàm plurium imperium bello inutile esset*; where both Mr. Man. and his favourite Commentator Rhena- nus, have quite mistaken the Sense of the Author; which Gebhardus, a much more learned Critick than either of them, shews to be this, *Illud quàm, says he, cum inutile esset, est ordinandum: quàm inutile esset imperium plurium bello, documentum dederunt tribuni.* And concludes, *Quid clariùs?*

The

The other Instances he brings of *quàm* before *multum*, *plurimus*, *maxima*, *minime*, *plenissima*, *longissime*, and *aliquamulti*, are all out of Purpose; because the Adjectives he here mentions, joined with *quam*, are of the Positive or Superlative Degree, and not of the Comparative, as *plures* is; for who ever said, *quàm major*, or *quàm minor*, *quàm plenior*, or *quàm longior*, &c. in that Sense? And for this Reason it was that I said, and I say so still, that *quamplures* for *complures*, is contrary to the Analogy of the Language, as it would be, if we should say *quamplusculi*, instead of *complusculi*, which last is the only Word to be found in good Authors. I might add here, that some of the best Authors, as *Terence*, *Cicero*, *Quintilian*, &c. instead of *quàm maxime* have sometimes *cum maxime*, and (if we will believe *Longolius*) the younger *Pliny* seldom speaks otherwise. See that excellent Commentator's Notes on his Epistles, vi. 31, and x. 58.

SUBITUS. Here this Author refers us to what he had said on the Word *inexpectatus*: And adds to the Examples he there brought, a great many others, all of them of the same Kind, and as far from the Mark he aims at, as these former ones.

TANTUS. *Lib. 5. cap. 19. pag. 80. A 8. Nec tantum prius quàm creatis novis magistratibus, disciplinam veterem revocare est aggressus.* His understanding must be very much obnubilated, who does not perceive that *tamen* and not *tantum* is the true Word here, as I have made it, and that the idle Glosses which Mr. Man here puts on the other Word *tantum*, is unworthy, not only of *Buchanan*, but of any one *qui lingue latinæ colorem novit*, to use *Lipsius's* Expression in a like Case.

TUMULTUOSUS. *Lib. 20. cap. 49. pag. 402. D 11.* I had said that I would rather read here *tumultuose* than *tumultuosi*. In Opposition to which Mr. Man refers us to what he had said under the Word *obstinatus*, and I refer him back to the Answer I there give him.

UNIVERSALIS. *Lib. 20. cap. 8. pag. 388. C 11.*
The idle Stuff this Author has upon this Word, is the more unreasonable, because in my Note I am rather defending *Buchanan*, than blaming him for the Use of it.

CHAP. VII.

Of Pronouns, &c.

EGO. *Lib. 1. cap. 9. pag. 4. D 11. Quod majores nostri in Morinis—fecisse videmus.* I had said in my Note, “ That these Words as they stand in all the Copies, are not *Latin*, and that *Buchanan* ought to have said *majores nostros*, and not *nostri*, or *videtur* and not *videmus*, or to have expressed the Matter some other Way.” What this Author brings to justify that Way of Speaking, is nothing but a Heap of gross Absurdities and Blunders, as will appear from the Examples brought by him. And 1st, he tells us from *Linacre*, “ that Demonstrative Pronouns are sometimes used instead of Possessives, as *mei* and *tui*, for *meus* and *tuus*,” and fetches an Example of it from *Plautus*. But besides that *Plautus*’s Language is far from being a fit Model for the Stile of an Historian, where does he find in that Author *nostri* or *nostrum*, the Genitive Plural of *ego*, instead of the Possessive *nostrum* *-a-um*? or more particularly *majores nostri* for *majores nostros*? Yes, he would have us believe that good Authors use that Way of Speaking, of whom he mentions four, *Terence*, *Catullus*, *Tibullus*, and *Propertius*. But the Passages he brings from them, are by him either miserably perverted or grossly misunderstood: And first, in that of *Terence*, *Andr. iv. 4. 24. DA. Cujum puerum hic apposuisti? —MY. Vestri. —DA. Cujus vestri? —MY. Pamphili.* Where every Body will see that *vestri* is the Genitive Singular of *vester*, the Possessive agreeing with *Pamphili*, and not the Plural of *vos*, the Demonstrative Pronoun. 2^{dly}, He reads in *Catullus*, *in nuptias Julice & Manlii, ver. 209. Qui vestri numerare vult multa millia lusum.* It is intolerable in him to

U

read

read here *lufuum*, which *Avantius* found in some one old Manuscript, when all other Copies written or printed have *ludi*, *ludei* or *lufus*; and *ludi* is the Reading in the Editions of *Scaliger*, *Passeratius*, *Vossius*, that in *ufum Delphini*, *Vulpus*, *variorum*, &c. 3dly, His Example from *Tibullus* will as little answer his Purpose; it is *lib. 3. El. 5. Natalem primo nostri videre parentes*, where some Copies have *primo nostrum*, others have *nostri primum*; according to the first, it must be meant our Birth-day, i. e. the Birth-day of me *Tibullus*; according to the second, where *nostri* is construed with *parentes*, must be meant that *Tibullus's* Parents had seen his Birth-day, *meum* being understood; for no body shall perswade me that *nostri* here is the Genitive Plural of *vos*. But I believe that *nostrum* and not *nostri*, as the Editions of *Grævius* and *Passeratius* have it, is the true Reading. His last Example is taken from these Words of *Propertius*, *Non ullo gravius tentatur Cynthia damno, Quam sibi cum raptō cessat amore Deus, Præcipue nostri*; where *nostri* indeed is the Genitive Plural from *nos*, and is construed with *amore* in the preceding Line, than which Way of Speaking nothing is more common or more proper; the same Way as we say *amor mei*, *tui*, *sui*, in which the Sense is generally different from what it is in *amor meus*, *tuus*, *suus* or *vester*. In the former, the Pronouns are themselves the Objects of the Passion; in the latter the Passion is terminated on some other Person or Thing; or as I explain it in my Grammar, *amor mei est quo ego meipsum amo, amor meus est quo ego alium vel aliud amo*. But who does not see, how wide a Difference there is betwixt these Ways of Speaking and *videmus majores nostri*, as this Author would have us to read here in *Buchanan*, instead of *majores nostros*. Another Shift he has fallen upon to defend the Word *nostri* in the above Passage, is by telling us that it is an *Hellenism*, as the *Greeks* say Πάτερ ἡμῶν for *Pater noster*, adding, “that there are many Instances of such an Imitation of the *Greeks* to be found in the best *Latin* Writers.” There are indeed a great many Things wherein the *Latins* have imitated

imitated the *Greeks*; but there are innumerable other Things in which they have not imitated them, and particularly in the Word we are now upon; for what *Roman* Writer ever said *pater nostri, filius nostri, pes* or *manus nostri*? Or will this Author say, that it would be agreeable to the *Latin* Idiom, to translate the Lord's Prayer thus, *Pater nostri,—nomen tui,—regnum tui,—voluntas tui, &c.* or that it would be good *English*, *Father of us, Name, Kingdom, or Will of thee, &c.*

Lib. 18. cap. 34. pag. 358. C ult. Here our Author has another Remark upon the Pronoun *ego*, and is much displeased that I should have followed all the foreign Editions, which have *apertus mei contemptus*, when the first Edition, which with him is almost every where infallible, has *apertus me contemptus*. This he contends to be the true Reading, and that it is in Imitation of *Virgil, Æn. ix. Me, me, adsum qui feci, in me converte ferrum, O Rutuli.* What to think of this I know not. For first, what Similarity is there betwixt the plain Instructions given by Queen *Mary* to her Ambassador at the Court of *France*, in order to apologize for her Marriage with *Bothwel*, and the abrupt and disorderly Words of a Person, transported with extreme Grief and Concern, in seeing his dearly beloved Friend in the Hands of his Enemies, and on the Point of being cut in Pieces by them? 2dly, In that of *Virgil* there is an Ellipsis of the Verb *occidite, interficite, rapite*, or the like; but it will puzzle this Author to find out a Word with which this *me* is to be construed. In short, would not one be apt to think that his Brains were disordered, who should make such Remarks as these?

IPSE. Lib. 9. cap. 4. pag. 155. A 12. Complures præterea genere Anglos prædiis a patre ipsius donatos privatos expeditionis comites libenter futuros. So it is in all the printed Copies. Here I am blamed for several Things: 1st, For saying, "that I don't remember that any, far less *complures* or many *Englishmen* had Lands granted them by King *John Balliol*." 2dly, That I have changed *donatos* into *donatis*. To the first of these he answers, that if these Grants were made by

the King of England, as Superior of Scotland, it was the same Thing as if they had got these Grants from *John Balliol*. This is a new Kind of feudal Tenure of Lands, I am not acquainted with. That Lands granted by a Subject Superior, should be confirmed by the Over-Lord, was and is a Thing very usual. But that what was granted by the Sovereign should be confirmed by the subordinate Superior, is without Example. Besides, the Lands here spoke of, were not granted to *Englishmen* by that King, till after he had deposed *John Balliol*, and had seized the whole Kingdom of Scotland into his own Hands. 2dly, As to the changing *donatos* into *donatis*, I did it because I found it so corrected in the Manuscript, not doubting but that it was by *Buchanan's* own Direction. 3dly, Mr. *Man* is mistaken when he thinks that I changed *donatos* into *dohatis*, to avoid the Cacophony of *donatos* and *privatos* immediately joined together; for tho' the Repetition of the same Syllables sounds something harsh to the Ears, yet I thought if we retained *donatos*, the *privatos* was superfluous. 4thly, I take the Word *privatos* in a different Sense from what this Author does, not for *private* Men as he understands it, but as a Participle from the Verb *privo*, signifying the same Thing as *orbatos*, *spoliatos*, or the like. Thus the *English* Translator understood it, as also the foreign Editors, who put a Comma after *privatos*. What Reason this Author had to leave out the Word *prædijs*, and after the Word *donatos* to add in Crotchets *scil. agris*, as if that Word was to be supplied, I know not.

HIC. Lib. 15. cap. 1, C 12. *Hii die noctuque, &c.* Ruddiman here (says this Author) has spoiled this Sentence of its Harmony, and rendered it lame of a Foot, by reading *hi diu noctuque*. Of the *diu*, instead of *die*, as he would have it, I have spoken above. But how the Want of another *i* to *hi* will spoil the Harmony of the Sentence, or render it lame of a Foot, I comprehend not. I always thought, that a Foot consisted of two Syllables at least; but he must be a strange *Man*, that can make two Syllables out of one Letter, and that the
smallest

smallest in all the Alphabet. Next he tells us, *That I imagined that hii was peculiar to the barbarous Ages.* I own I had such an *Imagination*, as not having, to the best of my Remembrance, seen that Word in any good Author. But in this he boldly corrects me, by bringing Examples of that Word from no less an Author than *Cicero* himself, in four different Places, viz. in his *Orator. c. 66. Philip. 7. c. 6. de inventione, 1. 5. de legibus, 1. 21.* I know not what Editions of *Cicero* this Author makes use of; for in all my Copies, and I am sure I have the best, viz. of *P. Manucius, Gruterus, Grævius, Gronovius, Verburgius, Ernestus, Olivet,* and some others, I find *hi* and *his*, and sometimes *ii* and *iis*, but never *hii* or *hiis*, in these or any other Places; and (which renders it yet more unaccountable in this Author) I have a very old Impression of *Cicero's* Rhetorical Works, printed at *Venice anno 1488*, which in his Book *de inventione, 1. 5.* and in his *Orator. c. 66.* two of the Places cited by *Mr. Man*, has *his* and not *hiis*. I am not ignorant, that these Words came to be used in the Times of Barbarity, nothing being more frequent than to conclude our Charters with the Words *hiis testibus*.

Another Quarrel he has with me on this Pronoun, *lib. 19. cap. 39. p. 380. d. 11. Status rerum Anglicarum his nos paullum divertere cogit*, where, says he, *I have through mere Caprice, and without Authority, corrupted the Text, by substituting hic instead of his.* But, First, Had I not something of Authority, when all the Editions, except the first, have made that Change before me? And, 2dly, I do not see how it can be good Sense otherwise. To supply *rebus Scoticis* to *his*, as this Author does, is such an *Ellipsis*, as *Buchanan* would never have used; besides, that the Verb *diverto*, in that Sense, is very rarely construed with the Ablative, but with *ad* and *in* with an Accusative.

IS. *Lib. 4. cap. 16. p. 57. C 4. and lib. 1. cap. 30. p. 12. D.* If I had made any Alteration or Addition to the Words in these Places, this Author might perhaps have had some Reason to complain; but, since all I say is, that if *Buchanan* had added the Word *is* to the first
of

of these Places, and left out an *eam*, and written *Cathanesia* for *Cathanesiam* in the second, the Sentences would have been more plain, and more agreeable to *Buchanan's* Stile. I presume, that no unbiassed Reader will disapprove of what I have said.

Lib. 9. cap. 20. pag. 160. D 11. Is cum satis, &c. My Note here is, *Non satis liquet an Moraviæ comitem hic indigitet, quod H. Boethius, an Robertum Stuar-tum, an verò utrumque, quod extracta tradunt.* Here this Author thinks he has catched me tripping, when I say, that the Word *is* may refer to both, and I own that my Words may be taken in that aukward Sense; but all I meant was, that as *Buchanan* does not plainly tell us, whom he meant by the Word *is*, whether the Earl of *Murray*, or the Steward of *Scotland*, he might be understood to mean either the one or the other, or, if you will, both, (without distinguishing which) as the *extracta* have it.

Lib. 12. cap. 56. pag. 237. D 8. I am blamed here for wrong pointing this Passage, and that I think it would run better, if the Word *eos* were put before *accipiebat*. How far I am right in both these, I leave to the Judgment of others.

Lib. 14. cap. 39. pag. 272. B 2. Here, upon the Faith of the Manuscript, I have instead of *ad eum*, as it is in all the printed Copies, put *ad regem*; and he must be strangely blinded with Prejudice, who does not see, that this is the better, if not the only true Reading. See the Reasons for it in my Note.

Lib. 15. cap. 2. p. 281. E 5. Erant autem ei ex ordine supremo septem. So all the printed Copies have it, the Word *ei* is omitted in the MS. I, instead of it, have substituted *ii*, for which I am here blamed by this Author, who pretends to have found Examples of it in good Authors, as particularly one in *Plautus, Pseud. 3. 2. 30.* A second from *Cicero de lege agr. 2. 29.* A third from the same *Cicero, Fam. 1. 2.* The first of these he himself lays little Strefs on, as being an antiquated Word, according to *Ainsworth*. And if *Plautus* was to be imitated in this, why not also in *hibus*,
Curc.

Curc. 4. 2. 20. or as some read it, *iibus*. As to the Places of *Cicero*, instead of *ei* in the first of them, some read *ii*, others *id*; and in the second all my Copies have *ii*, and not *ei*. This at least is certain, that the Word *ei* in the Plural, is not to be found in *Cicero*, or any good Author since his Time: And the Reason they had for shunning it was, that they might not confound it with the Dative singular of that Word; and for the same Reason they used *iidem*, and not *eidem* in that Case plural of *idem*, to distinguish it from its Dative singular. This Author however brings an Example of *eidem* plural from *Cicero, Tusc. lib. 2.* near the End, where indeed some Copies have *eidem*; but all the later and better Editions have *iidem* or *idem*. Our Author brings in here impertinently *Dei* for *Dii* in *Livy, lib. 34. 5.* and *hæc* for *hæ* from *Cicero, Tusc. quæst. lib. 4. cap. 36.* and 5. *cap. 30. 31.* But besides, that no Inference can be thence drawn for *ei* and *eidem*, in the Plur. for *ii* and *iidem*; besides this, I say, in the best Copies of *Livy* it is *Dii* and not *Dei* in that Place, and likewise *hæ* and not *hæc* in the former Citations from *Cicero*; and in the two latter, *hæc* is the Accus. plur. neut.

Lib. 19. cap. 7. pag. 369. B 10. Reginae Bodius, adversus veteres amicos, omnium consiliorum fuit particeps. So I, after *Mosman's* Edition, have read it, as thinking it a more graceful Way of speaking, than with the Addition of the Word *ejus* after *consiliorum*, as all the other Copies have it. Neither will the Example this Author brings from *Cicero ad Attic. 1. 18.* make me in the least alter my Opinion.

Idem. lib. 2. cap. 26. pag. 34. A 7. Here I have taken the Freedom to read *Liberalitas Julia*, instead of *Felicitas Julia*, as all the other Copies have it, having for so doing the Authority not only of *Pliny*, from whom *Buchanan* took it; *Nat. Hist. IV. 22.* but also of *Buchanan* himself, *p. 39. B 7.* who both say, that the Town formerly called *Ebora* (mentioned in these two Places of *Buchanan*) came afterwards to be named *Liberalitas Julia*; whereas, according to *Pliny, Olisippo* (now *Lisbon*) a City of *Lusitania*, got the Name of *Felicitas Julia*:

But

But Mr. Man being resolved never to suffer me to be in the right, is so absurd as to maintain, that *Liberalitas* and *Felicitas* in *Pliny* are synonymous; and not only so, but that both these Towns, *Olisippo* and *Ebora*, were promiscuously named either *Liberalitas Julia*, or *Felicitas Julia*, than which no greater Nonsense could be spoken; and he might as well have said, that *Lisbon* and *Evora* are but one and the same Town. To put some Face upon the Matter, he alledges, that these Words of *Pliny*, *Ebora quod idem Liberalitas Julia*, bear that Sense; and this he founds upon the Word *idem*, which he would have to signify *likewise*, *also*, *as well as*. But, suppose that *idem* should signify *also*, (which it truly never does) yet all that Mr. Man brings from *Pliny's* Words, can amount to no more than this, that the same Town called *Ebora*, was also called *Liberalitas Julia*; but will that prove, that *Olisippo* mentioned before, was also called *Liberalitas Julia*? The Citations he brings from *Virgil* and *Cicero*, are as far out of Purpose, as if he had cited *Tityre tu patulæ* from the former of these Authors; and that the more especially, as all the best Editions of *Pliny* have *item* and not *idem* in that Place.

Lib. 8. cap. 43. pag. 146. E 4. and lib. 17. cap. 17. pag. 331. D 5. I am blamed for changing the *idem* of these two Places into *iidem*, and am called a *Dreamer* for so doing, as if I had not known, that the Ancients wrote that Word with a single *i*; but then I must tell him, that they commonly made the *i* much larger than in other Words, as may be seen in *Gruter's* Inscriptions, and that to shew, that the Word was to be pronounced as a Trissyllable, the same Way as in *Dî* and *Dîs*, for *Dii* and *Diis*. But since that single *i* was designed to be pronounced as if double, what Fault can there be in writing them double, as commonly they are printed in most Authors, and even in these whom our Author here cites. Here likewise I am found Fault with, for *foisting in* (as he calls it) the Preposition *ob* before *poma* in the second of these Passages, which is wanting in some of the first Editions, but is added in other more modern ones. This is what our Author will not allow, who alledges, that the

the Verb *esse* is understood. But I am of another Mind, and that the *ob* here is necessary to make out the Sense; and therefore refer it to the Judgment of the Learned, whether it is more probable that *Buchanan* wrote *pueri poma sibi per somnum oblata, exsultant*, with *esse* understood, or *ob poma sibi per somnum oblata*, without such an Ellipsis. But I must here also add, that this Author seems to have mistaken the Sense of the Word *oblata*, by translating it *offered to them*, i. e. *held forth or put into their Hands*. For the Word *oblata*, as I take it, signifies the same as *visa, conspecta, or oculis suis exposita*, i. e. *presented or represented to their Sight*, the same Way as in that of *Virgil, Æn. ii. 340.*

—————*Ripheus et maximus annis*

Iphitus, oblatus per lunam, Hypanisque, Dymasque.

i. e. *who fell within the View of Æneas by the Light of the Moon.* And which is yet closer to the Purpose, *Æn. iv. 557. Huic se forma Dei obtulit in somnis*, i. e. *appeared to him in his Sleep.*

Lib. 12. cap. 49. pag. 235. B 4. Eodem die. My Note on these Words is, that it is a loose Way of Speaking in *Buchanan* to say that a Thing was done the same Day, when it does not appear from his Words what Day of a Month that Thing happened on. The Ribaldry Mr. *Man* here adds by way of Digression, is such as discovers how foul the Heart is from which it proceeds.

QUIS for *quisque. Lib. 1. cap. 49. pag. 21. B 3.* Here all the Editions have *foisted in*, to use this Author's Words, the Pronoun *quæ* after *regionibus*, which as inconsistent with good Sense, I have expunged in my Edition. But this Author, as if he had laid a Wager, how much Nonsense he could speak, takes two Ways to restore that Word to the Place he would here have given it: First, by telling us that it is a *Trajectio* or *Hyperbaton*, and that it is to be construed with the *rapiunt* and *ferunt* in the End of the Sentence, tho' no fewer than ten Words come in between them: And secondly, that this Word *quæ* stands for *quæque* or *quæcunque*; For these he pretends to bring several Examples, all of

them obviously out of Purpose. But tho' we should grant his *Hyperbaton*, it would be a strange Pleonasm to join his *quæ* or *quæque* with *omnia*.

Lib. 15. cap. 60. pag. 301. D 8. Qua cui proximum erat. So all the printed Copies have it; but I following the Manuscript, which with me is of as great, and in many Places of much greater Authority than the first Impression, have made *cuique*. And who knows not that this is the ordinary Word in that Phrase? This Author however prefers *cui*, and goes about to justify it by these Words of *Cicero pro Sextio, ut sua consilia optimo cui probarentur*, for so, says he, *Lambin* found it in some old Manuscript; but at the same Time he is forced to acknowledge, that all the common Editions there have *cuique* and not *cui*.

QUI for *ut*. *Lib. 2. cap. 45. pag. 43. A 12. Hæc res---Hæcforem Boethium fefellit qui---collocaret.* Upon these Words I say, that perhaps *collocavit* would here do better, or *ut* for *qui* in the preceeding Line. For this I am upbraided by Mr. *Man*, as totally ignorant that *qui* is elegantly used by the best Authors instead of *ut*, of which he brings two or three Instances, and might, if he had pleased, have brought innumerable more, which as ignorant as he represents me to be, I could not but know, if I knew any Thing of the *Latin Tongue*. That which inclined me to read rather *collocavit* than *collocaret* in that Place, was the Impropriety of putting the Verb in that Tense, after the Word *qui* taken for *ut*; as it would be, if in the two Examples he brings from *Cicero*, instead of *non tam ineruditus sum qui---existimem*, and *quis est tam inimicus---qui spernat---qui dicat*, we should read *existimarem*, *spernerem* and *dicerem*. But because this Author is not pleased with my *perhaps* for *collocavit*, I will now give him a more probable *perhaps*, that *Buchanan* wrote *collocarit*, his Transcriber having by Mistake changed the *i* into an *e*.

Lib. 14. cap. 51. pag. 275. D 11. Hamiltoni laborabant ne rex uxorem duceret, liberosque relinqueret, qui eos a successione regni excluderent. So I and all the foreign Editions have it. But this wonderful *Man* contends

contends that *excluderet* in his infallible first Edition, is the true Reading, alledging that I have corrupted that Passage, by reading *excluderent*, without pretending any Reason for so doing, as if forsooth a Reason was to be given for what is obvious to the meanest Capacity, *viz.* That the *qui* in that Sentence must refer to the preceding Word *liberos*, and which none who regards what he says, can possibly apply to any other.

Lib. 16. cap. 46. pag. 320. B 11. Mittunt Joannem Cockburnum Ormistonium qui impetraret pecuniam. Tho' it is as clear as the Sun at Noon-day, that *impetraret* is the true and only Reading in this Passage; yet I am impeached by this odd Man, as having defaced its Beauty, by not reading *impetrarent*, as it is in the other Copies, when yet the very Examples he brings against me, directly overthrow what he would be at.

QUI for *quia*. *Lib. 5. cap. 2. pag. 74. B 4.* I am here accused for reading *quis* instead of *qui*, upon the Faith of the Manuscript. And that this is the true Reading, appeared so plain to me, that I would almost have made that Change, tho' I had not seen that Manuscript. The Citations this Author brings for his *qui*, are, as usual, so many Bolts shot at Random, and prove nothing but the Extravagance of him that threw them.

The like Answer I give to the Objection he raises against the same Word *quia*, which I have substituted in Place of *qui*, *lib. 20. cap. 29. pag. 395. A 9.* the Thing being so plain, that all the Editions except the first, so have it.

But he is yet more unjust to me, in what he writes of the same *quia*, in the *Dial. de jure regni*, p. 20. near the End, the Words are, *Utrique enim tyranni legitimi erant: sed tyranni quidem, quia legibus potentiores erant; legitimi autem, quia populi consensu electi.* Thus I have given it, and still maintain this to be the true Reading, And 'tis false in this Author to aver, that I had neither Reason nor Authority on my Side. As for Authority, I had that of the first Edition anno 1579, as also of all those printed abroad, which have *quia* and not *qui* in the first Clause; and Reason plainly shews,

that *quia* is also the proper Word in the second Clause. He tells us that he has a Copy of the second Edition printed in the 1580, which has *qui* in both Places: But was I for that obliged to alter the Reading of the first Edition, especially as it is much more apposite and expressive of the Author's Mind, than that other Reading is?

The last Quarrel he has with me on this Word *qui*, is, *lib. 16. cap. 39. pag. 317. C 11.* where because the near Repetition of the Word *cujus* sounded somewhat harsh, I said that perhaps *ejus* would do better in the former Place: And let this Author be never so angry for it, I see as yet no Reason why I should be of another Mind. He brings indeed Examples of *qui*, *quæ*, *quod*, and the like, repeated one after another; and he might also have found two *cujus*'s, but unless he had made his Citations better quadrate to *Buchanan's* Words than he has done, I am as safe as ever.

SUUS. *Dial. de jure regni. Cap. 38. pag. 18.* near the End. The Words here in all the Copies are *sine tua impensa, sine suo labore.* This last Word *suo*, I have changed into *tuo*, tho' contrary to all the Copies; and he must be either incurably blind, or obstinately perverse, who does not at first see this to be the only true Reading. This is so evident, that in the *English* Translation of that famous Dialogue, the Words are justly rendered, *without any Expence of thine, and without thy Pains and Labour.*

C H A P. VIII.

Of Verbs, &c.

ACCERSO. Some idle Grammarians and others, having observed two seemingly different Significations of *arcesso*, to keep up the imaginary Distinction between them, form to themselves two Verbs out of this one, *arcesso* and *accerso*, the one signifying to *accuse* or *impeach*, the other to *call* or *go to call*. But it having been found, that such a Distinction is without Ground, and that there is no such Word as *accerso* in the *Latin* Tongue; I have done what I am perswaded *Buchanan* himself would have done, had he adverted to or been apprised of it, *i. e.* wherever I found that Word in his Works, I have constantly caused it to be printed *arcesso*, and not *accerso*; and having both the Authority and Example of the most learned Criticks in that Language, *Scaliger, Lipsius, Vossius, Cellarius, &c.* to countenance what I have done, there is no need I should take any Notice of the Clamour this Author has raised against me on that Head; especially as he himself owns that *Buchanan lib. 17. cap. 53. pag. 343. C 6.* has *arcessendis*, where, according to him, he should have said *accersendis*.

ADHIBEO. On the Phrase *adhibere fidem alicui* for *credere* or *fidem habere*, *addere* or *adjungere alicui*, used by *Buchanan, Epig. 1. 15. 2. Miscel. 15. 1.* in that Sense: All that I observe is, that that Way of Speaking is not warranted by true classical Authority, and in this I have agreeing with me *Scioppius, Vorstius, Cellarius, Noltenius*, and particularly *John Ker* in his *Observationes Selectæ, &c.* I know some Examples are brought by *Ol. Borrichius* and others, to justify that Sense of the Words from *Cicero, Cornelius Nepos, and Ovid*; but all the best Copies have it otherwise in these Authors, and that Use of the Phrase is condemned by the last and best Commentators on them. With what Face then can this Author banter me, for briefly hinting at that which so many learned Men had said before me?

AD-

ADSCRIBO. 'On that Verse in the *Jephthes*, pag. 10. *Deum—Crudelitati desine adscribere tuæ*. I had said, but without altering *Buchanan's* Word, that perhaps he wrote *inscribere* instead of *adscribere*, in Imitation of that of *Ovid*, *Met.* 15. 127. *ipso inscripsere deos sceleri*: The Sentiment in both being the same, and the Example given by *Ovid* being much closer to *Buchanan's* Purpose, than those of *adscribo* in the Places this Author brings from *Cicero*.

APPORTO. *Qui merces exoticas, quarum illic usus abunde omnibus suppeditet. lib. 1. cap. 50. pag. 21. C 3.* All the printed Copies after *suppeditet* add the Word *apportet*, which I have left out for two Reasons; 1st, Because it is wanting in the Manuscript; and 2^{dly}, Because to me it seemed superfluous, as signifying the same Thing with *suppeditet*. I add in my Note, "that if the Word *suppeditet* be taken in a neutral Sense for *suppetat*, there might be some Use for the Word *apportet* in that Sentence." But this is what our Author rejects, who will have the Word *suppeditet* to be taken in an Active Sense, and that there is an Ellipsis of the Conjunction *et* between that and the Verb *apportet*. This Ellipsis, he says, I was ignorant of; and well he might, for such an Ellipsis I am utterly unacquainted with; and however it may elsewhere, I am confident it cannot take Place here, no more than it would do in *English*, to say a *Person* furnished brought me what I wanted, for furnished and brought me.

ASCENDO. *Lib. 18. cap. 49. pag. 364. B 9. Cum in diversorium ascenderet.* The first Edition has *ascenderat*, which being a manifest Error, all the foreign Editors and I after them perceiving it, have changed it into *ascenderet*. What this Author advances here to support that first Reading, is so void of all Sense, that I shall not spend Time to confute it.

ASSEDEO. *Lib. 19. cap. 54. pag. 385. D 11.* Here I and some of the foreign Editions have *affideret*, but because the first Edition has *assederet*, and this Author, resolved to defend whatever is in it at any Rate, brings an Example from *Cicero*, not of *assedeo*, as he ought,

ought, but of *circumsederetur*, when I had told him in my *Grammar*, that all the Compounds of *sedeo* change the *e* of the first Syllable into *i*, except *circumsedeo* and *supersedeo*, the former of which is also written *circumsideo*. May I not here say with *Horace*, that he who argues after so odd a Manner, *affidet insano*?

AUGEO. *Lib. 18. cap. 31. pag. 357. B ult. and C 1.* Here I am charged with several Faults; *first*, that whereas all the Copies have *vulgi mœstitia tacita augebat ferox reginæ ingenium*, I have *angebatur* instead of *augebat*; and *2dly*, that instead of *altius in animo penetrant*, I have *in animos*; and *3dly*, that *lib. 15. cap. 65. pag. 303. A 5.* I have changed *in religione vertente* into *in religionem*. To the first of these I answer, that whoever reads the Context will clearly see that *angebatur*, and not *augebat*, is there the proper Word; and what renders it the more probable, is that in the Hand-writing of *Buchanan's* Time, the *u* and the *n* were so like one another, that sometimes they could not easily be distinguished. If this shall not satisfy, I hope the following Examples will: *Lucan ii. 64. miseros angit sua cura parentes.* *Livy ii. 7. Hæc dicta vulgò creditaque quum indignitate angerent consulis animum*; and *lib i. 46.angebatur ferox Tullia.* To which might be added several other like Examples noted by *Drakenborch* on the former of these Places; as also by *Burman* on *Ovid, Art. am. iii. 541.* As to the second and third, I need say no more but that they are the very Phrases used by the best Authors. For thus *Cicero de Clar. orat. 142. nulla res magis penetrat in animos, eosque fingit, format, flectit*; and *Lucretius, lib. iii. 472. penetrant in animum contagia morbi*; and *Sil. Ital. lib. 16. 515. penetrans in præcordia.* And if these will not, I hope the Authority of the great *Buchanan* himself will satisfy, who *lib. 14. pag. 259. A 3. has altius in animum Proregis penetravit suspicio*, as it is in all the Copies. And in like Manner, the same *Cicero de nat. Deor. 2. 10. has, quum Gracchus rem in religionem populo venisse sentiret*; and yet more particularly *Livy 26. 11. in religionem ea res apud Pœnos versa est.* I might add innumerable other Examples, where *penetro* and *verto*

are

are constantly joined with the Accusative after *in* and *ad*, but never with the Ablative as this Author would have them, when Motion to a Place or Thing, as here in *Buchanan*, is signified.

COEMO. *Lib. 1. cap. 51. pag. 21. D 6.* Here I am again taxed for not understanding the Signification of the Word *cœmo*, which according to him signifies *to buy together*, or *simul emunt*, as he had told us before, *pag. 310*, as if that Verb were never to be used but when two or more Persons were employed in making a Bargain, or buying something from another; or when two or more Things are bought at the same Time. If this were universally true, it would follow that that Verb could not be used in the singular Number, or at least, unless two or more Things were bought together. And the like might be said of all Verbs compounded with the Particle *con*, than which nothing can be more ridiculous, except the Impropriety of the Examples he here brings to prove what he would be at. All that is meant by the Word in this Place is the *Frequency of the Thing*, or that it was *usual* with the People of *Zetland* to buy such Boats from the *Norwegians*, as having no Timber of their own to make them of.

COEPI. *Lib. 2. cap. 41. pag. 41. D 10. Quod Scoti & Picti, imperante Romæ Honorio, primum in Britannia cæperit sedes.* So it is in the first Edition; and I am highly blamed for changing the Word *cæperit* into *ceperint*; and "that (says he) without any Authority;" adding, "that I have thereby made *Scoti* and *Picti* the Nominative Plural, instead of the Genitive Singular, and *sedes* the Accusative Plural, instead of the Nominative Singular." As to *Authority*, I have two or three that I think may pass under that Name; such as, 1st, That both Mr. *Andrew Melvil* and Dr. *Christopher Irvine* have in their Copies, which are in my Custody, drawn a small Stroke with their Pen above the Letter *i* in *cæperit*, thereby signifying that the Letter *n* is wanting; such a Stroke being the usual Mark for an *n* or *z*, both in Printing and Writing, in that and some Ages before.

before. My second *Authority*, if it can be called an *Authority*, is that all the Editions except the first have the Plural Number of that Verb, but with a Mistake of *æ* instead of *e* in the first Syllable, *cæperint* for *ceperint*. My third and last *Authority*, and which had the greatest Weight with me, was, that it is not possible to make Sense of the Passage otherwise than I have given it. And if all these be not sufficient, I have the Example of *Livy* for that Way of Speaking; *lib. 38. cap. 16. Sedem ipsi sibi circa Halyn flumen ceperunt*. To shew how absurd it is in Mr. *Man* to make *sedes* here the Nominative Plural, and *Scoti* and *Picti* the Genitive Singular, I need no more than to translate it into *English* according to his ordering of the Words; *the Seats or Habitations of the Scot and Pict began in Britain such a Year*. But who ever spoke such *English* or such *Latin*? The Examples he brings to confirm his Reading *cæperit*, are as wide from his Purpose, as if he had cited a Chapter of the *Alcoran*; for they prove no more, but that there are such Words as *cæpi*, *ordior*, *exordior*, and the like, which no Body that knows any Thing of the Language ever denied.

After this our Author steps out of his Road, and entertains his Readers with a long Digression, in which not to mention the *Billingsgate* and foul Language that accompanies it, we have almost as many Falshoods as Lines. The Design of it is, to prove me guilty of direct *Inconsistencies*, with respect to the first Settlement of the *Scottish* Nation in this Island: For which he has no other Ground, but that in my Answer to Mr. *Logan*, I oftener than once reject as fabulous, what *Boece*, *Lefly*, and *Buchanan* relate of thirty nine or forty of our Kings before *Fergus II*. 'Tis true, that in my Reasoning with Mr. *Logan*, I use that Manner of arguing which *Logicians* call *argumentum ad hominem*, i. e. as they express it, *dato sed non concessô*, that what those Authors relate of these thirty nine Kings, especially the first two or three of them, were true; yet nothing could be thence inferred, in favour of what Mr. *Logan* advances. And the Falshood of what this Author here imputes to me,

is the more gross, that I in several Places have taken Care, that what I say of these Kings might not be misinterpreted; as particularly in *pag. 93.* where I have these Words, "I am perswaded that all that our Historians relate of *Gathelus* and his Descendents in *Ireland*, is pure Fiction; and I have no much better Opinion of what they say of our Kings from *Fergus I.* to *Fergus II.* But as our Author would needs build his Argument upon them, I must take their Relations as they give them; and I think I have proved, that whatever he may say of our three later Historians, the first and best of them makes much more against than for his Scheme." Again speaking of the Oath said to have been made by our Ancestors to *Fergus I.* confirming the Crown to his Posterity for ever, I add, "if any such Oath there was," and a little after, "this Oath if true." By which Words I plainly signify my Doubt and Disbelief of what these our Historians relate concerning all those our Kings before *Fergus II.* In this I differ indeed from our great Lawyer *Sir George Mackenzie*; but then I so far agree with him, as firmly to believe that our Ancestors were settled in this Island many Ages before *Fergus II.* and that they were subject to an hereditary Succession of Monarchs, tho' their Names and Actions, for want of proper Documents and Vouchers are to us utterly unknown; and no more than this can be inferred from my Note on *lib. 2. cap. 39. pag. 40. B II.* where I make honourable Mention of *Sir George Mackenzie*, *Sir James Dalrymple*, and *Dr. Abercrombie*, for defending the Antiquity of our Nation against *Archbishop Usher*, and *Bishop Lloyd* and *Stillingfleet*, without telling how far I agree with them in other Respects.

COLLIGO. *Lib. 2. cap. 38. pag. 16. C 4.* *Buchanan* speaking of the Eggs the Sea Fowls lay in the Island *Ruma*, adds, *quorum quantumlibet quivis vere adultus colliget.* For this *colliget* I have *colligit*, and who knows not this to be the true Reading? For *Buchanan* here means, that it was the common Custom with the Inhabitants of the Island *Ruma*, to gather these Eggs e-
very

very Year about the End of the Spring, without any Respect to Futurity, or any other definite Time whatsoever, than that of the Spring as it recurred every Year.

COMMITTO. *Detect. pag. 22. lin. 15. Committamus veniam ætati, &c.* I in my Note on the Place, call this an unusual Way of Speaking, and therefore think that *Buchanan* perhaps wrote *concedamus*; adding, that the Transcriber's Eye wandering to the Word *committamus* in two different Sentences before, has repeated it here. I have not said absolutely that *committere veniam ætati* is bad Latin; tho' I am sure the Example this Author brings from *Cicero*, 2: in *Verrem*, of an *hæreditas Veneri Erycinæ commissa*, i. e. says he, *donata*, does not prove the contrary. The best of all is, that this Author's special Friend Mr. Love, in a Pamphlet he designed to have published against me, was so fully perswaded that *committamus veniam ætati* was not a Roman Way of Speaking, that he thence brought an Argument that the *Detectio* was not composed by *Buchanan* himself in Latin, but was translated into that Language from the Scots or French, by some other Hand.

COMPERIOR. *Lib. 19. cap. 43. pag. 382. A 2.* I am here blamed for correcting a manifest typographical Error, i. e. of changing *compererentur* of the first Copy into *comperirentur*, as all the foreign Editions had done before me. This Author however, will have the *compererentur* to be right; but how does he prove it? why, because the Verb *potior* has *poterentur* in that Tense; for which he cites the Authority of *Hadrian de Vallois* and Father *Labbé*. This is a strange Way of Reasoning, for by the same Argument might be proved, that we might say *auderentur*, *munerentur*, *polerentur*, instead of *audirentur*, *munirentur*, and *polirentur*, &c. But need I to tell him, that *potior* is a Verb that tho' generally of the fourth Conjugation, yet some of its Persons are by the Poets sometimes used in the third Conjugation? Thus *potitur* in all the Poets since *Lucilius's* Time has its Penult short, as also that Syllable or Antepenult in *potereris*, *poteremur*, and *poterentur*,

tur, is also short; for which Cause it is with them generally written with an *e* and not an *i*, but in Prose it is otherwise; for in the best Copies of *Livy*, 6. 33. and in *Nepos*, *Eumen.* 3. 4. we find *potirentur* and not *poterentur*. And the same is to be observed in *orior* and its Compounds. But what has the Verb *comperior* to do with these? None of whose Parts was ever thought to be of the third Conjugation.

COMPROBO. *Lib. 20. cap. 42. pag. 400. B 9.* *Nosttramque causam comprobent.* So the first Edition; and it is made a Fault in me for printing it *cum probent*, as having no better Authority for so doing, but that of the foreign Editors; but in this he is mistaken, for the Reason I had for that Change was, that I could not otherwise see why *comprobent*, if he will so have it, should be of the Subjunctive Mood. Of this Mr. *Andrew Melvil* was so sensible, that he has written it on the Margin of his Book *cum probent*, as I have given it; and this Author himself, so far as I can understand him, seems to be of the same Mind, for he tells us that it is an Archaism of *com* for *cum*, and gives an Example of it from *Plautus*, *Mercator.* 5. 2. 81. But what our Author would be at in this Remark, is past my Comprehension. After all I am now of Opinion, that *Buchanan* wrote *nostramque causam comprobant*, and I would have so given it, had it not been for the Deference I paid to Mr. *Melvil*.

CONVENIO. *Lib. 15. cap. 19. pag. 287. C 12.* Here the Manuscript which I have followed, has *convenirent* instead of *conveniret*, as in the printed Copies: And no body can doubt but that is the true Reading, as I have shewed in my Note.

DECLINO. *Lib. 1. cap. 13. pag. 6. C 8.* The whole Affair here is, that where the Copies have *Moremarusa*——*declinat*, I say in my Note that I would rather read *declinatur*. Upon this, this Author tells us what I have told him before in my *Grammar maj. vol. 2d, pag. 150.* that *declino* is one of those Verbs, which, tho' Active, are used as if they were Neutral Verbs, the Pronoun *se* being understood; but that I think will not do here, where the Word is taken as a *Grammatical Term*

Term; for it would be thought an odd Way of Speaking to say, *Plus declinat per omnes casus, præter Dativum et Vocativum, for declinatur.*

DECURRO. *Lib. 1. cap. 17. pag. 8. B 3. Annandale*—*secundum Solvæum in mare Hibernicum decurrit.* My Note on this is, “that I would rather here “read *excurrit*,” and then add, “that I don’t remember to have read *terra decurrit.*” Upon this Mr. Man, after having upbraided me with Frailness of Memory, brings two Examples from *Pliny’s Natural History*, 3. 1. and 6. 17. where great Countries are said *decurrere*.! But may not one have a tolerable Memory, who has not read over, and perfectly remembers every Word in *Pliny’s Natural History*? Besides, with all Submission, I think *excurrit* here a more proper Word, and that the Passages brought from that Author don’t exactly agree with that we are now upon; for in the former of these, *Pliny* is speaking of *Hispania Tarraconensis*, now the Kingdom of *Arragon*, in the latter, of the vast Country of *India*; and both taking their Rise from high Mountains; in which Sense they may be said *decurrere*, to run down from these Mountains; nothing of which is said or is true of the Country of *Annandale*; especially where it runs along the *Solway Frith*. Again neither is it said by *Pliny* of these Countries, that they did *decurrere*, or run down into the Sea, as is here said by *Buchanan* of the Country of *Annandale*. But I will now add, that *Buchanan* probably wrote *ab Annando amne prope mediam dividente appellata, qui secundum Solvæum in mare Hibernicum decurrit*, according to which the Verb *decurrit* will answer to the River *Annan*, and not the Country of *Annandale*, and is literally just, as I am informed by those that have been upon the Spot; especially as it cannot properly be said of *Annandale*, that it runs out into the *Irish Sea*, but rather that it lies opposite to the Coast of *England* on the other Side of the *Solway Frith*.

DICIDOR. *Lib. 16. cap. 6. pag. 306. B 12.* I am blamed here for reading *decideretur* instead of *dicideretur*, but must wait for his Reason till afterwards, when
he

he comes to the Word *disiccatus*. But I must wait long enough, if I am to stay till he produce an Example of either of these two Words from any good Author.

DICOR. *Lib. 1. cap. 34. pag. 14. C 8. Lib. 10. cap. 6. pag. 179. A 4. Lib. 9. cap. 58. pag. 174. A 3.* I need only remit the Reader to my Notes on these Places to see the Absurdity of what this Author objects against them.

DISCEDO. *Lib. 10. cap. 47. pag. 193. A 2.* I am accused here for reading *deceffisset* instead of *disceffisset*, in the Sense of *dying*; and I am again branded for want of Memory, in not knowing that *discedo* is used in the same Sense. But sure my Fault here must be very small, when I have preferred the Word *decedo*, which is most frequently used for *dying*, when *discedo* simply and of itself, without any additional Words, is hardly, if ever, used by any good Author in that Sense. Mr. *Man* indeed thinks he has found an Example of it in *Seneca's consol. ad Helviam matrem, cap. 12. Attilius Regulus—ad Senatum scripsit, mercenarium suum disceffisse*. Here Mr. *Man* stops short, for if he had added the following Words, *et ab eo desertum esse rus*, he would plainly have seen that by the Words *mercenarium disceffisse* was meant, not that the Hireling was dead, but that he had run away from his Master, and that his Farm lay uncultivated by his Desertion. That this is the Author's Sense, will appear from *Valerius Maximus*, who 4. 4. telling the same Story, has the Word *disceffisse*, and applies it to the Hireling, who took Occasion from the Death of the Overseer, to run away with his Implements of Husbandry. The other Examples this Author brings are, as usual, quite out of Purpose.

DISPICIO. *Psal. 33. ver. 13. Dispicit mundi pater è beata Cœli stelliferi domo.* I am blamed here for having *despiciit* instead of *dispicit*. I own indeed in my Note, that the far greater Part of the Copies have *dispicit*, by which I insinuate, that some few of them have *despiciit*; but the Reason that moved me to prefer *despiciit* was, that it appeared to me, as I shew by Examples, the far more proper Word, which is not a little confirmed

firmed by this, that some of the best *Latin* Translations of the Bible have that Word *despicit*, as that published by *Robert Stephen*, anno 1545, and of the Ministers of *Zurich*, called *Biblia Tigurina*, anno 1543; for which *Castalio* has *de cœlis despectans*: Others indeed have *respexit* and *intuetur*, but none of them that I know of have *despicit*.

DIVERSO. *Lib. 20. cap. 44. pag. 400. D 10.* My Fault here is, that I following the foreign Editions, have *diversaremur* instead of *diversaremus*, as it is in the first Copy: One would have expected that Mr. *Man* should have brought us an Example of that Verb in the Active Voice, but all that he gives us, is the Participle present *diversans*; which if it were a good Proof for *diverso*, it would be likewise one for *loquo*, *sequo*, *horto*, *ingredio*, &c. for we find, and that very frequently, the Participles of these, *loquens*, *sequens*, *hortans*, *ingrediens*, &c.

I know, and in my *Grammar Part 1. pag. 279.* have observed several Deponent Verbs in very ancient Authors, that are found in the Active Voice, as, *adulo*, *auguro*, *cachinno*, &c. for *adulor*, *auguror*, *cachinnor*, &c. but *diverso* for *diversor*, is none of them, and neither is *commoro* for *commoror*; for which this Author falsely pretends to have found an Example in *Pliny, nat. hist. xix. 6.* near the End, for there all the best Copies, and, if we will believe *Harduin*, the Manuscripts too, have *commovere*, tho' that Commentator thinks it would read better *commorentur*.

DOMO. *Franciscan. pag. 9. ver. 45. terga caputque colurno fuste domat.* Here this Author in a most scurrilous Manner rails at me, for simply saying, that *Buchanan* perhaps has written *fuste dolat*, in Imitation of *Horace*, 1 *Sat. v. 22.*

*Ac mulæ nautæque caput lumbosque saligno
Fuste dolat,*—————

That *Buchanan* had that Place of *Horace* in his Thoughts, is evident to any who will compare the Words of the one with those of the other: And what should hinder him from writing *dolat*, as *Horace* has done?

done? especially as that Word is more expressive than *domat*; and I much doubt if *domare terga*, or *caput alicujus*, is *Latin*.

EFFUNDO. *Hist. lib. 6. cap. 21. pag. 99. A 12. Quod puella quædam temere effudisset.* I am here blamed for having, by Mr. *Crawford's* Advice, substitute *effutisset* instead of *effudisset*; and that the former is the more pat Word, I suppose few will deny. Our Author might have saved himself the Pains of bringing Examples of *effundo* in the same Sense, I having acknowledged in my Note, that here it would not be improper; tho' still I am of Opinion, that the other Word would be more apposite; not to mention that several of his Examples, if it were worth while to take Notice of them, will be found not to answer the Purpose.

EJERO. *Lib. 20. cap. 36. pag. 397. D 11.* I had here noted, that *ejuro* and *ejuratio* were more frequently used than *ejero* and *ejeratio*; and that *Buchanan* himself, *ib. cap. 40. pag. 399. A 12.* had the Word *ejuratio*. What says our Author to this? He had not the Impudence to deny the Thing, but bluntly tells us, that *Buchanan* lov'd *Variety*, and had *Cicero's* Authority for the Verb *ejero*, *de Orat. 2. 70.*

But 1st, I must tell him that some read in that very Place *dejero* and not *ejero*. 2^{dly}, Tho' that were the true Reading, it is still true, that the same *Cicero* in all other Places, and for ought I know, all other *Latin* Authors have constantly *ejuro* and not *ejero*. And 3^{dly}, If our best *Lexicons* do not deceive us, tho' *ejuratio* is to be found in *Val. Max.* yet no good Author has *ejeratio* the Word here mentioned; *Tertullian* being the first whom they cite, as using that Word, who, as he was not found in his Divinity, as little is he to be reckoned a Standard of classical *Latinity*.

EXQUÆRO. *Lib. 4. cap. 32. pag. 63. C 3.* Can there be any Thing more wild and extravagant, than this Author's going about to defend a manifest typographical Error *exquæfissent* for *exquifissent*, by Examples taken from *Plautus*, which he himself owns to be *Archaisms*, as if forsooth such antiquated Ways of Speaking were

were fit to be used by an Historian. It is trifling to tell us, that *exquære* for *exquire* is found in an old Manuscript, *Cic. Attic. x. 16.* when all other Manuscripts as well as printed Copies, have there *exquire*.

FACIO. *Lib. 7. cap. 32. pag. 121. A 10.* This Author has the unparallel'd Confidence to condemn me and the foreign Editors, for correcting another Error of the Press in the first Edition, *viz.* of reading *fecerat* for *facerat*. What he has to say in Behalf of that, hitherto to me unknown Word, he reserves till he come to the Verb *premo*.

GRAVOR. *Lib. 7. cap. 66. pag. 132. A 8.* Here we have strange Work: *Buchanan's* Words here are in all the Editions *nec populum—turba aulicorum—gravaretur*; and I am not only blamed, but reviled, as grossly ignorant, for doing that which common Sense shews to be the true Reading, *viz.* by substituting *populus* instead of *populum*. This Author however, partly to mislead or confound his Readers, and partly to make an Ostentation of his great Learning, brings in a Heap of Quotations from several Authors, which will no more prove that *populum* is a right Word here, than they will prove that the Moon is inhabited. The first Method he takes to make out his Point, is by telling us from *Gellius*, "that the putting Active Verbs for Passive, & *vice versa*, is a Kind of Elegance of Stile;" of which this Author brings several Examples, but *gravo* for *gravor*, or *vice versa*, is none of them. But I would ask him, whether *gravaretur* in this Passage is to be taken in an Active or a Passive Sense, and what he will have to be the Nominative to it, *rex* or *turba aulicorum*? for I hope he will not say that *populum* is the Nominative. If then *rex* or *turba*, is to be the Nominative to that Verb, it must certainly be taken in an Active Sense, *i. e.* as a Deponent Verb signifying the same Thing, as *oneraret* or *gravaret*. There are indeed several Examples, where that Verb *gravor* may seem to be taken actively, as *gravari militiam*, *Livy 21. 23. gravantur dominos*, *Lucan 7. 284. matrem Liviam gravatus*, *Suet. Tib. 50.* and, which I mention

in my Note, *lucemque gravantur* from *Silius Italicus*, 2. 594. But the most learned Criticks and Enquirers into the Genius of the Language, all agree that the Verb in these and such like Passages, is taken in a *Passive* and not an *Active* Signification, *ob*, *propter*, or *quod ad*, being understood. See *Drakenborch* on the last cited Passage from *Silius Italicus*, as also whom he there names, *Gronovius ad Senec. Thyest. ver. 106. Grævius ad Justin. xx. 11.* to whom I add *Cortius ad Plin. lib. 3. epist. 18. 6.* and above all, the most accurate *Perizonius in Sanctii Minerv. 3. 2. p. m. 286.* But see how this *Man* shifts Sides; for he who before would have the Word *gravaretur* to be here a *Deponent Verb*, *i. e.* to be taken in an *Active Sense*, will now in the second Place have it to be a *Græcism*, the same Way as *exigor portorium* in *Gellius*, xv. 14. for *exigitur a me portorium*. But if the Word was to be taken in that Sense in *Buchanan*, it would import the quite contrary of what he intended; for it would signify, not *that the King or his Courtiers would be burdensome to the People*, but *that the People would be burdensome to him or them*. There are several other Things in this Article of our Author, which tho' they deserve to be animadverted upon, yet for Brevity's Sake I pass over.

INQUIRO. *Lib. 14. cap. 2. pag. 258. C 1. Is a prorege—ut—anquireret.* Two Things are here laid to my Charge; 1st, That I say that *missus* or some such Word is wanting to compleat the Sentence; and 2^{dly}, That I have *anquireret*, where all the printed Copies have *inquireret*. The former of these he resolves into an Ellipsis, and blames me for not being better acquainted with that Figure; how justly, let any Man of common Sense judge. As to the latter, besides the Ap-positeness of the Verb, I have the Authority of the Manuscript, and the frequent Use of that Word in the best Authors, and in *Buchanan* himself elsewhere, as this Author himself is forced to acknowledge.

INSTRUO. *Lib. 14. cap. 45. pag. 274. A 11.* Upon the Faith of the Manuscript I have *ut amicitiam—institueret cum Cæsare*, where the other Copies have *instrueret*;

instrueret; and for the Propriety of that Phrase, I vouch three Examples, two from *Cicero*, and one from *Livy*; to which, as if these three had not been sufficient, this Author has been so kind as to lend me a fourth from the same *Livy*, 36. 6. but he has forgot what was more incumbent upon him, to bring an Example of *instruere amicitiam*, which yet I will not condemn as a bad Phrase, tho' to me it seems an unusual Way of Speaking.

INTERPRETOR. *Lib. 12. cap. 53. pag. 236. E 3. per quam Anglus eam tenere, Scotus oppugnare posse, salvis induciis, interpretabatur.* So I have let this Passage stand, as it is in all the printed Copies, only I observe in a Note on the Place, "that *posse* is wanting in the Manuscript, and *se* which is not in the printed Books, "is to be read there before *interpretabatur*." Upon that I say, I had a Suspicion that *Buchanan* wrote it *per quam*—*Scotus oppugnare posse, salvis induciis, se interpretabatur*. For which I add this strong Reason, "that otherwise *Buchanan* must have used that Verb in a Passive Sense, of which however no Example is to be found in any good Author." Mr. *Man* indeed goes about to support it by the Testimony of *Ammian. Marcellinus*; but who ever yet thought that Author, who lived towards the End of the fourth Century, a Pattern of true *Latinity*? I have owned that *interpretatus* the Participle is found in good Authors in a *Passive* as well as *Active* Sense; but I have shown in my *Grammar*, that the Use of such Participle in both Senses, will not warrant the like Use of the Verbs from whence they are formed; as tho' I can say with *Virgil*, *nunc oblita mihi tot carmina*; and with *Ovid*, *testata tua est pietas*; yet I doubt if we can say *tot carmina a me obliuiscabantur*, or *pietas tua testabitur*. It is therefore vain in this Author, to bring Examples of such Participles formed from Deponent Verbs used in a *Passive* Sense, unless he could shew that the Verbs themselves were so used.

MINOR. *Lib. 12. cap. 25. pag. 226. E 3.* Not to wrangle with this Author, I need only here leave it to the Judgment of the candid and intelligent Reader;

whether what I have said of the Word *minari* is just or not.

NUBO. *Lib. 12. cap. 40. pag. 232. C 12. Cum nubendo maturuissent.* On this I have a Conjecture, "that *Buchanan* may perhaps have written *maturuisset*, referring the Word to the King of *England's* Daughter, and not to both her and the King of *Scotland's* Son, concerning a Marriage between whom he is "here speaking." This is certain, that the Verb *nubo* properly belongs to the Woman and not to the Man, and that no Author, in the pure Age of the *Latin* Tongue, ever used it otherwise, unless it be in a ludicrous Sense, as in that of *Martial*, *uxori nubere nolo meæ*. It is therefore most disingenuous in this Author, to bring for an Example these Words as of *Ovid*, *Met. 1. 700. Tibi nubere, nympba, volentis votis cede Dei*. Which are nothing but the Interpolation of some idle Librarian, and are therefore expunged out of all the best Editions of that Author, and condemned by his Commentators, *Regius*, *Giosanus*, *Heinsius*, *Burman*, and others.

OBEO. *Lib. 15. cap. 49. pag. 298. B 9.* I am here accused for having corrupted this Passage, by Help of the Manuscript, in reading *abeundo* instead of *obeundo*, as it is in all the Editions. This Author however will have *obeundo* to be the true Reading, and translates it by *fetching a Compass*. But as on other Occasions he abounds in Quotations, he should here at least have given us one Example where the Verb *obeo* is taken in that Sense.

OBHORREO. *Lib. 2. cap. 6. pag. 24. D 6. Quid magis obhorret a fide?* So the Manuscript and first Edition, and which, if we will believe Mr. *Man*, is the true Reading, who blames me here for following the foreign Editors, who have *abhorret*; but he will allow me to tell him, that it was not upon the Account of the foreign Editors having that Reading, but because *abhorret a fide*, is the very Phrase used by *Livy* 9. 36. and in like Manner we say *abhorret à veritate, à verosimili* and the like, and particularly by *Buchanan* himself, who
lib.

lib. 1. cap. 15. pag. 7. C 1. has *non abhorret a vero*; besides I much doubt, if there is such a Word as *obhorreo*; for in that Place of *Pliny* cited by this Author, *lib. 37. 8.* the best Editions have *abhorret*; and if we should read *obhorret*, as *Harduin* thinks we should do, yet the Word is there taken in a quite different Sense from what it is here in *Buchanan*.

OBSERVO. *Lib. 2. cap. 19. pag. 30. C 11.* *Verius erit quærere—observare.* I was, and still am of Opinion, that the Word *observare* is here superfluous, for which Cause I put it in Brackets. For this I am called by this Author *a dreaming Dotard*, and *a shameful Blunderer*, for not knowing that *quæro* here signifies *not the same*, but *idem ferè*, *almost the same* with the Verb *observo*, and that the Conjunction *et*, is here by an Ellipsis understood. I shall say nothing to his foul Language, that being the usual Dialect of such Writers. But he will allow me to tell him, that before I wrote that Note, I consulted the best Criticks then in this Place, concerning that Passage, who generally agreed with me, that either the *quærere* or the *observare* were superfluous; one or two there were, who thought that both Words might stand, but then they put a more rational Interpretation on the Words *verius erit quærere*, than this Author does, namely, by supposing it to signify the same Thing as *verior erit quærendi ratio*, or *verior erit quæstio*; which notwithstanding, I still think not to have been *Buchanan's* Meaning. I pass over the idle Stuff this Author gives us concerning the various Significations of the Verbs *quærere* and *observare*, as being quite foreign to the present Purpose.

OCCLUDOR. *Lib. 9. cap. 28. pag. 163. E 1.* *ne ipsi occludi possent.* My Fault here is the very reverse of what is alledged by this Author. All the printed Copies have here *occludi*, which I had not the Courage to alter, because *Plautus* seems to take that Word in the like Signification; but now I am perswaded, that *excludi* as it is in the Manuscript, is the true Reading.

OFFERO.

OFFERO. *Lib. 18. cap. 48. pag. 363. C 9. 11.* Our Author here is much pleased with his discovering a typographical Error of *offeret* for *offerret*, which has also happened in Mr. *Burman's* Edition. That I designed *offerret*, is plain from my Note, wherein I say with Mr. *Crawford*, that *deposceret* in the same Sentence would do better than *deposcebat*, by which I signify, that it is more agreeable, that both Verbs should be of the same Mood than otherwise. But Mr. *Man* would have me in this to have contradicted what I say, *lib. 19. cap. 43. pag. 382. A 4.* where we have the Words *scribebat & imperaret*; and in my Note, after I had said, that some perhaps would have *Buchanan* to have written either *scribe-ret* or *imperabat*, to make the Verbs agree in their Mood, I add, that some of the best Authors have not always observed that Accuracy. What is this else than to say, that the one Way of speaking would be more accurate than the other?

OFFIRMO. *Lib. 13. cap. 10. pag. 243. C 3.* The great Fault I am here accused of is, that I have in one Place *offirmaverat*, and in another Place, *lib. 15. cap. 17. pag. 287. B 1.* I have *obfirmarat*, as if nothing were more common than the different Writings of such compound Verbs, *offirmo* and *obfirmo*, *adfirmo* and *affirmo*, *adloquor* and *alloquor*, &c. In the second of these Places, in the first Edition, it is *offirmaret*, for which I have *obfirmarat*; and this Author is angry with me, for not giving a Reason for that Change, as I had done on like Occasions: But truly the thing appeared to me so plain, (and I doubt not it will to every body else except this Author) that I thought it not necessary to give any Reason for it, no not so much as to mention, that the *Geneva* Edition, *anno 1583*, has *offirmarat*, and the *Elzevir* and other Editions *obfirmarat*, as I have given it. This Author indeed goes about to justify *obfirmaret*, by Examples brought from *Horace*, as *Od. iii. 14. ult. ferrem tulissē*, *iv. vi. ver. 16. falleret* for *sefellisset*, *Verse 19. ibid. ureret* for *ussisset*, and *Epod. xv. 19. licebit* for *licet*; all which are out of Purpose: For (not to mention, that Poets take to themselves a great many Liberties,

berties, which are not to be allowed to Prose-writers, especially Historians) in these Places of *Horace*, the Tense only, and not the Mood is changed; but, if *offirmaret* is to stand for *offirmârat* (as Mr. *Man* grants it is) there will be a Change not only of the Tense, but of the Mood also, the Imperfect for the Pluperfect, and the Subjunctive for the Indicative.

PERFUGIO. *Lib. 15. cap. 15. pag. 286. C 8.* The Manuscript has *profugiunt*, which perhaps is the truest Reading; but because all the printed Copies have *persu-gerunt*, I have from the Parts of both chosen *profugerunt*. I pass over the long Rhapsody this Author here gives us concerning the Verbs *perfugio* and *profugio*, being perswaded, that after all he has said on the Head, *profugiunt* or *profugerunt* is here the most proper Word. By the by I observe, that this Author is mistaken, where he says, that the Distance between *Edinburgh* and *Lithgow* is but seven Miles, when every body that lives in these Towns knows the Space between them to be twelve, and these very long Miles.

PERSUADEOR. *Lib. 13. cap. 8. p. 242. D 5. Ut persuasus esset.* In my Note on these Words I had said, *I did not remember that any good Author had said persuasus sum*; upon which Mr. *Burman* brings two Examples to the contrary, one from the Author *ad Heren. Si persuasus auditor fuerit*; and another from *Justin, Nihil erat difficile persuadere persuasis mori*. And was it so great a Crime in me, not to have remembered at that Time, what the great Mr. *Burman* has since taught me, who at the same time himself acknowledges, that *persuasum est mihi, tibi, &c.* is much more frequent and better. But if this Author will have my Mind more fully, the chief Reason I had for disliking that Way of speaking is, that *persuadeo*, and such like Verbs, which govern the Dative, are very rarely found in the Passive, except when used impersonally, and that tho' Examples are found to the contrary in some Authors, yet it seems to be an Abuse of the Language, and contrary to its general Analogy in like Cases. This Author, to whom nothing can give greater Pleasure, than to catch me at a Disadvantage,

Disadvantage, takes occasion from that Remark of Mr. *Burman's* to insult me, by producing a Part of a scurrilous Letter he had from his Friend Mr. *Love* three Years ago, in which he adds some other Examples of *persuadeor* in the Passive Voice. And yet after all, neither Mr. *Man* nor his Friend Mr. *Love* have brought an Example of the Verb *persuadeor* itself; for in that which they produce from *Cicero Ver. 7. 9. neque enim metuo ne hoc cuiquam persuadeatur*, the Verb in my Opinion is used impersonally, and the *hoc* may be in the Accusative Case; but if the Pronoun *hoc* in this Sentence should rather be thought a Nominative, it will make no great odds, for as I have shewed in my *Grammar, part 1. pag. 276. note 51.* such general Words as *id, quid, quod, nihil, quicquam, &c.* are oftentimes put before Verbs otherwise reckoned impersonal, but that will not warrant us to use these Verbs in the first or second Person; for tho' I can say *hoc persuadetur mihi*, yet I doubt if I can say *ego persuadeor de hac re.* See my *Grammar part 2. pag. 153.* what induces me to be of that Mind, is the Dative *cuiquam.* If *Cicero* had said, *ne quisquam persuadeatur*, it had been to our Author's Purpose, but as it is, it makes nothing against me. And is not this great Matter of Triumph?

PERVEHO. *Lib. 15. cap. 23. pag. 289. A 3.* Here the printed Copies have *ebque inoffensus prosperarum rerum cursus insolentiae Anglos pervexerat.* So the printed Copies; but the Manuscript which I have followed has *provexerat*; and that this is the true Reading, will better appear from these few Examples of *Tacitus, hist. III. 17. 2. Ed ardoris provectus est. Ed audaciae provectum, Annal. iv. 10. 3. Ed usque corruptionis provectus est, Annal. II. 55. 5.* better than from all the idle Quotations he here brings, not to instruct, but to bewilder his Readers.

POSTULO. *Lib. 15. cap. 27. pag. 290. D 3. Legatus in Galliam est missus, qui—auxilium adversus postulata, & minas regis Anglorum postularet.* In my Note I say, *that postulare auxilia adversus postulata, is unworthy of Buchanan's chaste Ears; and therefore am*
of

of Opinion, that these two Words, postulata &c. ought to be thrown out of that Sentence; and I now add, that if they are to stand, I know not how to make good Sense of them. The long Rhapsody this Author gives of Quotations from Indexes and common Place Books, are of no more Significancy here, than so many Cyphers before an Unit.

PREMO. *Lib. 15. cap. 50. pag. 298. E penult.* Here I am charged with three Faults. *First*, That I have a Colon after *domum redierunt*, where the first Edition has a Point. *2dly*, Because the Sentence seemed to me perplexed, or rather imperfect, I proposed, that instead of, *nec—equitibus Anglis—ausis aggredi*, we should read, *nec—equites Angli—eos ausi sunt aggredi*: These he calls *Corruptions of that Passage*; how justly, let the intelligent Reader judge. But the worst of all is, that I, by the Authority not only of Mr. Melvil and Mr. Crawford, but also of the Manuscript, have corrected a plain Error of the Press, reading *premebant* for *premerant* in the first, and with him infallible Edition. Here we have the Quintessence of *Mannism*. The Reader will pardon the Word; for if *Manichæism*, *Montanism*, *Arrianism*, and many other such *Isms*, both ancient and modern, are not more contrary to the Purity of Religion, than *Barbarisms*, *Solecisms*, *Idiotisms*, &c. are to the Purity of a Language, and that Heresies got their Denomination from the first Authors and Broachers of them, why may not the gross Errors committed in the *Latin* Tongue give a Name to the Defenders and Propagators of them? But is our Author here in earnest, and can he think, that *Buchanan* was capable of writing *premerant* for *prefferant*, or *fucerat* for *fecerat*, as he had noted above, p. 463? Errors so gross, that a Stammerer in *Latin* would be ashamed of them, and for which School-boys do frequently receive from their Masters *auricular* or *manual*, and sometimes, to use the Word in *Hudibras*, *fundamental* Chastisement. But neither is this Author more absurd in maintaining such Errors, than he is in the Manner he takes in defending them. He has found in the ancient Authors several unusual Words,

A a

which

which he himself acknowledges to be Archaifms, ſuch as *transmitteras* in *Plautus* for *transmiferas*, *premi* for *preſſi* in *Cato*, *conſiſti* for *conſtiti* in *Ennius*, &c. as if *Buchanan*, or any *Man* in his right Wits would chooſe for Patterns in writing a *Latin* Hiſtory ſuch ancient Authors, as *Plautus*, *Ennius*, and *Cato* the elder, who lived long before the Language was brought to tolerable Perfection, and not rather follow the pure Writers of the *Auguſtan* Age, as *Cicero*, *Cæſar* and *Livy*, whom every body ſees to have been the Authors whom he propoſed for Imitation, and whoſe Stile in a peculiar Manner he has made his own. I might alſo add, that the Citations *Mr. Man* brings from thoſe more ancient Authors, are now otherwiſe read in the beſt Editions, as *transmitteres* in *Plautus*, *conſtitere* in *Ennius*, and *prement* in *Cato*. And ſo in all the Copies of *Cicero*, where he reads *exiſterunt*, we find *extiterunt*. This Paſſage of *Cicero*, 2 *de orat. cap. 54.* is ſo applicable to our Author, that I ſhall conclude this Article with it. *Sed qui ejus rei rationem quandam conati ſunt, artemque tradere, ſic inſulſi extiterunt, ut nihil aliud eorum, niſi ipſa inſulſitas, rideatur.*

PROFITEOR. *Lib. 14. cap. 60. pag. 279. D 9. Regias profiteri litteras juffit.* So all the printed Copies have it; but I, upon the Authority of the Manuſcript, have ſubſtituted *proferri* inſtead of *profiteri*, which common Senſe will ſhew to be the only true Reading. This Author however, that he might eſtabliſh the Juſtneſs of the Word *profiteri*, is forced to take it in a paſſive Senſe; but he ſhould firſt have given us an Example from ſome good Author, where that Verb is ſo uſed, or where the Active *profiteo* is to be found.

PROPONO. *Lib. 2. cap. 9. pag. 26. B 7. Ut Germanis irridendum proponeremus.* Notwithſtanding all that *Mr. Burman* or this *Man* have ſaid to the contrary, I was and ſtill am of Opinion, that *Buchanan* here wrote *propinaremus*, in Imitation of *Terence*, *Eun. 5. 10. 39. Hunc comedendum & deridendum vobis propino.* *Mr. Burman* himſelf owns, that many ſingularly learned Men have borrowed ſuch witty Expreſſions from *Plautus*,

tus, Terence, and such like comical Writers; and what Assurance had he that *Buchanan* might not have done the same? *That*, says he, *is not to be done by an Historian*. True. But *Buchanan* is not here acting the Historian; on the contrary, in that Book, he makes it his Business to mock and ridicule *Humphrey Lhuyd*, for what he had advanced concerning the Origin of the old Britons, for which *Gordon of Straloch* justly says of him, *Conviciatorem agit, non historicum*.

PRORUMPO. *Lib. 15. cap. 22. pag. 288. D 5. Domum prorumperent*. For this, which is in all the Editions, I, following the Manuscript, have given it *domum properarent*. But this Author, supposing it would seem that I knew not that there was such a Verb in the Latin Tongue as *Prorumpo*, sets down here a long Train of Examples from *Virgil, Ovid, Cicero, Cæsar, Tacitus, &c.* and as if these were not sufficient, bids us look for more in *R. Stephen's Thesaurus L. L.* But he has not been so lucky as to find *prorumpere domum* among them all. I might here counter him, by giving as many Examples of the Verb *propero*, and particularly of *properare domum*, from his beloved *Plautus*. But who would not laugh at me, if I should be so idly employed? Here Mr. *Man* takes Occasion to blame me for following the Manuscript in two other Places, *l. 15. c. 25. p. 289. D 6. l. 15. c. 58. p. 301. B 10.* in changing *pervenissent* in the one into *pervenerant*; and *ostendissent* of the other into *ostendisset*. Which of these Readings are most agreeable, let the Learned determine.

RECLUDO. *Buch. de vita sua, p. 6. Eum in monasterium ad aliquot menses recludunt*. In my Note on these Words I observed, that *Buchanan* uses the Verb *recludunt*, in a Sense almost quite contrary to that in which it is taken by all good Authors; and therefore, suppose that he, instead of it, has writ *includunt*. Mr. *Burman* excuses *Buchanan*, by bringing an Example from *Justin*, in which the Word was used in the same Sense, adding, that certain Monks got the Name of *Reclusi*, as is testified by *Had. Valesius* in his Notes on *Ammianus Marcell.* and that the Christian Fathers often used *recludere*

for *includere*. But who ever did look upon *Justin**, or Ecclesiastical Writers, as Standards of pure Latinity? Here this Author gives a strange Medley of the various Signification of Verbs compounded with the Preposition *re*, none of which can answer his Purpose, unless he can shew, that any Author before *Justin*, who lived upwards of 140 Years after Christ, did use this particular Verb *recludere* for *includere*, as Mr. Man would have it.

REPERIOR. *Lib. 19. cap. 3. pag. 178. A 4.* I am here blamed for having *reperiretur* instead of *repereretur*, as he had done before *comperiretur* for *compereretur*; and the Answer I have given to his idle Cavils on that Word, *p. 171.* will also serve for this.

SENTIO. *Lib. 2. cap. 27. pag. 34. D 3.* On the Words, *Ego quidem sentio*, I have this simple Note, that *censeo* would perhaps have been better. I will not say, but that it had been better I had forborn this Note; but, since I have left *sentio* in the Text, as I found it, there can be no great Harm in that Note, especially as these two Verbs are often used in almost the same Sense.

SERO. *Lib. 14. cap. 39. pag. 272. B 3. Vulgo ferebant.* So I, after the Manuscript and the two first Editions, tho' later ones, have *ferebant*. I add indeed in my Note, that I would have preferred *ferebant* to *ferebant*, had it not been for the Regard I paid to the M S. and the two first Impressions; and of the Examples this Author brings, some rather confirm, than contradict what I have said, and some are quite out of Purpose.

SPECTO. *Lib. 17. cap. 5. pag. 327. D 11. Nec certè honorificam, scil. fortunam sperare poterat.* The first Edition here has *spectare*; but that the other, which is in all the foreign Editions, is a more proper Reading, is so obvious, that I need not spend Words to prove it. But this Author, who will allow nothing that I say to be right, or any thing in his first Edition to be wrong, after

* The History of *Justin* is nothing but an Epitome of *Trogus Pompeius*, who flourished in the *Augustan* Age; but it is true what is said of this his Epitomator, by the incomparably learned *Andreas Borrichius* (*Vindio. pur. latinit. pag. 63.*) quem [*scil. Trogum Pomp.*] tam ipsemet adpersis quibusdam sui seculi facibus interdum fedavit.

ter his usual Custom, gives us several Examples, in which he found the Verb *specto*; all which are as foreign to the Purpose, as if he had told us his Yesterday's Dream.

SPERO. *Miscel. 24. v. 2. Sic vivit ut Orcum speret.* My Note here is, *speret, forte spernat.* Because I do not believe whatever this Author would have me, I am represented as ignorant of the Signification of *speret* in this Place, namely, that it is the same with *metuat* or *timeat*. That *spero* is said to be taken sometimes in that Sense, I knew before he could read the Authors he produces to prove it; particularly the two Examples he brings from *Virgil, Æn. 1. 542. At sperate Deos memores sandi atque nefandi.* And *Æn. 4. 419. Hunc ego si potui tantum sperare dolorem.* In the former of which, I would rather with *Rucius*, interpret the Word *sperate* by *expectate*, than with *Servius*, by *timete*; and in the latter, *præsentire*, according to the same *Rucius*, rather than *timere*; but neither of these Places come up to the Signification Mr. Man puts here upon *speret*: For if *speret* is there to stand for *metuat* or *timeat*, then the literal Sense of the Phrase will be, that a wicked Man so lives, that he is afraid of Hell; whereas on the contrary, one chief Reason, why wicked Men go on in their Wickedness is, because they don't think of a future State, or that they are to be punished for their Wickedness in another World. Mr. Man was aware of this, and therefore renders the Words, *Ita vivit ut orcum speret*, He lives in such a Manner, as to have Reason to be afraid of Hell. But there is a great Difference betwixt *being afraid*, and *having Reason to be afraid*; for many are afraid, when there is no Reason for it; and many are not afraid, who have but too good Reason for being so. Upon this Account it was, that I thought *Buchanan* might perhaps have writ *spernat*, the Sense of which will appear to every body to be more plain and easy than that of *speret* in that Phrase.

SUM. Here this Author musters up a great many Places, wherein he pretends that I have been faulty with respect to this Verb *Sum*, alledging on the one Hand, that

that I was for supplying some Part or other of that Verb, where he thinks there was no Need for it; and on the other, that I was for striking it out, where he thought there was no Occasion for so doing. I will not be so idle, as to run thro' the Particulars of the numerous Quotations he here brings to support his foolish Allegations; and therefore shall remit the whole to those skilled in the Language to determine, whether he or I are in the right with respect to every one of them.

ULCISCOR. *Lib. 11. pag. 202. A 11.* In my Note on that Word I observe, that it is taken in two different Senses, and gave some few Examples of both. Our Author, not content with this, seems to upbraid me for not bringing more Examples, as if these I mentioned had not been sufficient; such a strange Author I have to do with!

VENDICO and VINDICO. It has been commonly thought, that as this Verb has two different Significations, so it should be differently written, *vindico* for the one, and *vendico* for the other; that the former was derived from *vis*, and the latter from *venum*. But it is agreed among all the most critical Inquirers into the Grounds of the Language, *Priscian*, *Lipsius*, *Dausqueius*, *Grævius*, *Cellarius*, &c. that the Verb is always one and the same, and ought to be constantly written *vindico* and not *vendico*; and particularly the great *Vossius* in his *Etymologicon* confirms it from the *Florentine Pandects* and ancient Inscriptions. For this Reason it was, that I, every where in *Buchanan's* Works, have always caused it uniformly to be printed *vindico*, *vindicans*, &c. For this I am much condemned by Mr. *Man*, who has the Confidence to contradict those learned Men I have named, and to maintain, that *vindico* and *vendico* are two different Verbs. Add to this, that in the many Citations he brings for *vendico*, the best Copies have always *vindico*; and particularly in the Passage he brings from *Sueton de illustr. Grammat. cap. 10.* (which he cites as from *Seneca de morte Claudii*) we have it, *Eratosthenes primus hoc cognomentum [Philologi] sibi vindicavit*, and not *vendicavit*.

VENEROR.

VENEROR. *Lib. 12. cap. 19. pag. 225. A 6.* I had noted, that the Verb *veneror* is never, as here by *Buchanan*, used by any good Author in a passive Sense, tho' the Participle *veneratus* is sometimes so used. Mr. *Man* however pretends, that he has found Examples of it, one in *Tacitus de moribus Germ. cap. 43. Ut fratres, ut juvenes venerantur*; and another in *Quintilian, Declam. 5. Insepultum quodlibet corpus nulla festinatio tam rapida transcurrit, ut non quantulocunque veneretur aggestu*. This last he himself is diffident of, tho' it is plain, that *veneretur* is there taken actively, and that *festinatio*, for *homo festinans*, is the Nominative to it: And the same is to be said of the other Passage in *Tacitus*, where *Germani* is understood. What our Author adds concerning the Participles of such deponent Verbs, is out of Purpose, for the Reasons I have given before at the Verb *interpretor*, p. 179.

VINCO. *Lib. 12. cap. 43. pag. 233. D 6.* I am here rated as a *Blunderer*, for following the foreign Editors in reading *viceritis*, when the first Edition has *vinceritis*. And here he repeats his former Accusation, of my changing *facerat* and *premerant* into *fecerat* and *premebant*. These he owns to be *Archaisms*, and he blames me for being ignorant of them; but he ought to have removed that my Ignorance, by producing at least an Example from some *Latin* Author, let him be as ancient as he pleases, in which such Words are to be found; and tho' they were found, can he think them proper to be used in a History?

C H A P. IX.

Of Participles, &c.

ADDITURUM and detracturum. *Lib. 19. cap. 13. pag. 371. D 2. Vel quod ea mora & ludificatio aliquid virium et animorum suis additura, hostibus detractura, videretur.* So I have corrected these Words, tho' all the other Copies have *additurum* and *detracturum*, being perswaded that they are mere Oversights of Buchanan or his Printer, and that it is infinitely improbable that he would have imitated that odd and obsolete Way of Speaking, of which some Examples are to be found in ancient Writers. That such a Way of Speaking is uncouth, irrational, and contrary to the very Genius of Language, is so obvious, that it must appear to any Body who is in the least acquainted with it. *Perizonius*, the most accurate Writer on that Subject, in his *Sanctii Minervi. lib. 1. cap. 14. p. m. 107.* supposes that it had its Origin from the *paradigmas*, or Copies given to Boys at School when they were learning the first Elements of the Language, who finding *amaturum*, *docturum*, and the like, with *esse* for the Future of the Infinitive Active, imagined that they might use these Participles indefinitely without any Alteration in their Genders or Numbers; and being misled by that Notion, they kept it up in their Writings for some Time, insomuch that *Cicero* himself has some Examples of it. But that it is a plain Solecism, and contrary to all Analogy, we are informed by that great Man in these Words; *sed tamen secus faciendum hi facile animadverterunt, atque etiam fecerunt, quum jam ars grammatica, et syntaxeos ratio magis esset illustrata.* This I suppose will vindicate the Alteration I have made of these Words.

ADVERSUS and *aversus*. The Faults I am charged with in these two Words are, that where the first Edition has, *lib. 11. cap. 16. pag. 203. B 4. adversis;*

ffs; and *lib. 14. cap. 3. pag. 259. A 4. adversa**; and *lib. 15. cap. 61. pag. 301. lin. penult. adversa*, I have *aversis*, *aversa*, and *obversa*; the first and last on the Authority of the Manuscript, and the second for the Reason of the Thing, as is observed also by the foreign Editors. Again that *lib. 11. cap. 19. pag. 204. D 1.* I have *adversum* for *aversum*, which is also the Reading of later Editions, and in my Opinion, the only proper Word in that Place, where the Words are, *regem sibi adversum conciliare*, I having very rarely seen *aversus* construed with a Dative, but most frequently, almost universally, with the Preposition *a* or *ab* expressed or understood. And lastly, I am blamed for thinking that in *lib. 18. cap. 44. pag. 362. A 10. per aversam partem*, is better than *per adversam partem*. How far I am in the right in these Things, I hope my Notes will satisfy every other Reader but Mr. Man.

CONFECTUS. *Lib. 1. cap. 33. pag. 14. A 2. lorica ferreis annulis confecta*. This *confecta* I have changed into *conferta*, it being the Word used by *Virgil*, and corrected in the Manuscript, as I have observed in my Note. But this Author, tho' he adds some other Examples for *conferta*, as if these I have brought had not been sufficient, yet he still contends that *confecta* is the true Word, for no other Reason but because the first Edition has it so.

CREANDUS. *Lib. 8. cap. 1. pag. 132. C 3. de novo rege creando*. Here *Buchanan* is guilty of two Faults: 1st, By supposing that the Crown of *Scotland* was elective, which the Word *creando* imports; when nothing is more certain, than that the Monarchy of *Scotland* then was, and always had been, since the Time of King *Kenneth III.* at least, strictly and absolutely hereditary; let Mr. *Logan*, Mr. *Man*, and all my Antagonists who have writ on the Subject, say what

B b

they

* The Manuscript has here *aversus humo vultus*, and not *adversus* in-
Read of *aversa ab humo voluntas et vultus*; much the same Way, as in
that of *Virgil, Æn. 11. 178.* — *aversa Dea mens*, sciz. a *Danais seu*
Græcis. But who can think that *adversus* or *adversa* would be proper
in these Places.

they will to the contrary. His 2d Fault is, that he calls the Person, whom he would have to be elected, a King, when it appears in the Controversy betwixt Bruce and Baliol for the Crown, that all the Nobility and chief Men of the Kingdom had solemnly sworn to Alexander III. that if he should die without Male Issue, they should own and receive for their Queen, his Grandchild Margaret, Daughter to the King of Norway. But this Author is yet more absurd, for by the *novus rex* whom Buchanan here speaks of, he will have to be understood the Son and Heir of Edward I. King of England, between whom and this young Queen Margaret a Marriage was proposed by that King; than which nothing can be more ridiculous, or more remote from Buchanan's Mind: For not that young Prince (afterwards Edward II.) but a Son of that Marriage, had it succeeded, could have a Right to be King of Scotland; no more than Prince George of Denmark had a Right to be King of Great Britain, by his being married to Queen Anne.

CULTUS. *Lib. 11. cap. 46. pag. 215. D 1. Ob summam prudentiam et fortitudinem, fidemque singularem erga Regem ad ultimum usque vitæ diem constanter cultam.* So I have given it contrary to all the Editions, which have *cultum*. This last however, our matchless Author will have to be the true Reading, and endeavours to defend it by two Examples, one from Cicero, and another from Livy, than which nothing can be more impertinent.

DISICCATUS. *Lib. 1. cap. 43. pag. 18. D 3.* Here we have more of our Author's Nonsense, who finding Fault with me and the foreign Editors, for changing *disiccata* of the first Edition into *desiccata*, brings a Heap of Examples, of Verbs compounded with the Prepositions *de* and *dis*, and condemns the Commentators on Latin Authors, for changing *dis* into *de*, as *describo* for *discribo*, *demensa* for *dimensa*, *deligo* for *diligo*, *despumo* for *dispumo*, *deripio* for *diripio*, &c. But suppose he were in the right in all these, which is far from being true, what will that signify to his Purpose, when

when he is forced to acknowledge, that there is no such Word in the *Latin* Tongue as *disicco*?

ELIGENDUS. *Lib. 9. cap. 1. pag. 153. E 2. Sco-*
torum proceres—comitia—indicunt proregi eligendo.
 On these Words I had observed, " That *Buchanan*
 " here had forgot himself, when he says that a Parlia-
 " ment was called for electing a Regent, and that Sir
 " *Thomas Randolph* Earl of *Murray* was pitched upon
 " to be the Person, when he had said above, that by
 " two Acts of Parliament, one in the Year 1315, ano-
 " ther in the Year 1318, and these ratified in the most
 " solemn Manner, by the corporal Oaths of all present,
 " and by their touching the holy Gospels and Relicks of
 " the Saints, that this same Earl of *Murray*, was by
 " the King and Parliament nominated to that high Of-
 " fice." But this Author, who can out-face the Sun in
 his meridian Brightness, has the Confidence to assert that
 there is no *Forgetfulness* in the Matter, and that *Buchan-*
nan's Words in both Places are very consistent. But
 how can that be, unless he will say, that the Person e-
 lected by the King and three Estates of Parliament, to
 be Tutor to the young King, and Governor of the
 Kingdom, could not enter upon, or exercise that Office,
 unless he was a second Time, and by a new Act elected
 to it? The long Rhapsody our Author here subjoins,
 concerning the Sovereign Power of Parliaments, and
 their Right to make and unmake Kings and Regents
 at their Pleasure, is so wild and extravagant, that it
 would be idle in me to make any answer to it. I
 would only ask this Author, whether, when by several
 Acts of Parliament, made by King *William* and Queen
Anne, the Succession was appointed to go to the illustri-
 ous House of *Hanover*, whether, I say, King *George I.*
 of that Family, could not take Possession of the Crown,
 till he was authorized so to do, by a Parliament after
 Queen *Anne's* Decease? And whether he did not lawfully
 possess the Throne till his Right was confirmed by
 that Parliament? I may say the same with respect to
 the late Act concerning his Grand Child Prince *George*,
 and his Mother Princess of *Wales*; the one to be King,

and the other to be Regent of the Kingdom, immediately upon the Decease of his present Majesty.

ERUMPENS. *Lib. 13. cap. 23. pag. 248. B 10.* Here for *erumpentibus* in all the Copies, I have from the Manuscript given *irrupentibus*, which the Context will shew to be the only proper Word, and the Examples this Author brings of *erumpentem*, *erupit* and *eruptione*, from several Authors, every Body will see to be out of Purpose.

EXPLICATUS. *Lib. 1. cap. 32. pag. 13. B 9.* This Manuscript is a perpetual Eye-sore to our Author, who cannot endure its having here *explorata*, where the other Copies have *explicata*, when he is blind who does not see, that the one is a much more proper Word in this Place than the other.

FUTURUS. *Lib. 16. cap. 6. pag. 306. B 9.* In this Sentence, the first Impression has the Word *futurum* twice, the last of which being plainly superfluous, I with the foreign Editors have left it out. This Author however, endeavours to find use for it, with the help of an Ellipsis of the Conjunction *et*, and rather than not contradict me, will make his Favourite Author speak Nonsense.

ILLECTUS. *Lib. 11. cap. 40. pag. 213. D 1.* For *illecti* here I have *allecti*, which every one that is in the least versed in Roman History, knows to be the proper Term for what is here expressed. Mr. *Man*, who will here have us to retain the Word *illecti*, is guilty of a great Blunder, to return him the Compliment he has so often made me, in fancying that the Words of *Paterculus*, 2. 89. *Principes viri hortatu principis, ad ornandam urbem inlecti sunt*, will justify it: For there the Word *illecti* or *inlecti* comes from *illicio*, and that from the obsolete Verb *lacio*, and signifies the same thing as *attracti*, *inducti*, or *sollicitati*, allured or prevailed upon; whereas the other Word *allecti*, comes from *allego*, to choose or advance to a higher Rank. That the Participle *illectus* is taken in that Sense, we have Examples in *Cicero*, *Sallust*, &c. We find indeed the Adjective *illectus*, as *liber illectus* in *Ovid*; but that comes not from *illego*, there being no such

such Verb, but from the Participle *lectus*, compounded not with *in* as a Preposition, but as a negative Particle.

ILLUCENS. *Lib. 15. cap. 28. pag. 290. E 5. Paulatim elucente veritate.* So I have given it as it is in the foreign Editions. The first at *Edinburgh* has *illucente*, and the MS. *illucescente*; but that *elucente* is here the proper Word, no body I suppose will doubt, except Mr. *Man*, whose Examples to the contrary are not worth heeding.

INSTITUTUS. *Lib. 15. cap. 47. pag. 297. D 5.* Here the printed Copies have *institutum*, but the MS. *institutis*; which, tho' the other might do, yet I have followed, as being the more ordinary Way of speaking in the best Authors, for which I could bring a Shoal of Examples, if it were needful.

INTERJECTUS. *Lib. 1. cap. 30. pag. 12. B 12. Quod spatii ultra Nessum, & fauces illas angustas. (quæ lacui Nesso & mari Deucalidonio interjacent) est interjectum. (duobus scilicet maribus, Germanico & Deucalidonio) in quatuor provincias—solet dividi.* Common Sense will here shew, that *interjectum* is not a proper Word, and that *Buchanan* ought to have said, *protensum*, *projectum*, or the like, as I have observed on the Place. The very Preposition *ultra* shews the Impropriety of it; for how can it be said, that four Countries were interjected, or lay between *Lochness*, *Lochlochy*, and the Neck of Land which separates them? and yet at the same time lay beyond, or to the North of them. What our Author objects to this, I pass over as quite unintelligible.

INTERSPARSUS. *Lib. 1. cap. 50. pag. 21. D 1.* For *intersparsæ* here I have *interspersæ*, for which I am roundly blamed by this Author, as *unacquainted with the Manner of the Ancients*, and doing things for which I had neither Reason nor Authority. But had I not Reason and Authority enough on my Side, when I substituted a Word that is to be found, instead of a Word, that is not only not to be found, but is contrary to the Analogy of all the other Compounds of the simple Verb *spargo*, which have *e* and not *a* in their Participles, as *adpersus*,

adpersus, conspersus, respersus, &c. Our Author however thinks to vindicate *interspersus*, by Examples of *dispargas* in Pliny, *Epist.* 3. 19. and *respargerent* in Livy, 1. 13. I know not what Copies he makes use of; but in the latest and best Editions of these Authors, I find *dispergas* and *respergerent* in these Places.

OBJECTUS. *Lib. 6. cap. 22. pag. 99. B 8.* He will have me to be in the wrong here, for choosing to read with the foreign Editors, *abjecto regis metu*, instead of *objecto* of the first Edition, and thinks that his Nonsense on the Word *obhorreo*, will support the *objecto* here; to which he adds a Falshood, that *lachrymis abortis* is frequently used for *abortis*: For, so far is that from being true, that *lachrymis abortis* is a most frequent Phrase, especially among the Poets; but it will puzzle this Author, to find so much as one Example of *lachrymis abortis*, either in Verse or Prose.

ORDINATUS. *Lib. 12. cap. 24. pag. 226. D 5.* *A pontifice legatione in triennium est ordinatus.* This appearing to me a very unusual and awkward Way of speaking, I conjectured, that Buchanan either wrote *legatus* for *legatione*, or for *ordinatus, cobonestatus*; or, which comes nearer to the Sound of the Word, *ornatus*. This I am so much convinced of, that when I now think on it, I wish I had put *ornatus* instead of *ordinatus* in that Sentence. The Examples he brings for the Word *ordino* are altogether trifling and impertinent.

PERFRACTUS. *Lib. 16. cap. 26. pag. 313. A 4.* *Non mirandum fore, si brevi eum tam perfractæ pœniteret audaciæ.* So all the Editions have it, for which I, by the Advice of the accurate Mr. Crawford, have *præfractæ audaciæ*; and he must be an utter Stranger to the Language, who sees not that to be the proper Word. To justify the other Reading, this Author brings Examples of the Verb *perfringo*; but has avoided mentioning the Participle *perfractus*, as knowing it to have a quite contrary Signification to what Buchanan here intended, which was, that the Person there spoke of, was *obstinate, pertinacious, or headstrong in his Boldness*; whereas *perfractus* is the same thing as *valde fractus*,

flus, i. e. much broken, or broken to Pieces, as *fores perfractæ*, and *ossa perfracta*, and the like.

PRÆTENDENS. *Lib. 7. cap. 41. pag. 123. E 2.* *Anglo nihil aliud jus cupiditati suæ prætendenti.* I am here blamed for having *prætendente* instead of *prætendenti*. I might excuse this, as being a typographical Error, and that besides it is of no Importance. But truly I had another Reason, namely, that as I have shewed in my *Grammar, Part I. p. 89.* these Participles in *ns*, very rarely have their Ablatives in *i*; and if we will believe *Valla*, *Gaclenius*, *Vossius*, and the French Author of the *Nouvelle Methode*, when these Participles make a Part of what we call the *Ablative absolute*, as here, they ought always to have *e* and not *i* in that Case. I know Mr. *Johnson* brings some few Examples to the contrary; but they are generally from Poets; but these brought by this Author, are all of them from Poets, except one, and none of them Ablatives absolute. I have yet a greater Authority for *prætendente* and not *prætendenti*, viz. that of *Verrius Flaccus*, who was Preceptor to *Augustus's* Stepsons, and, as we are informed by an old Grammarian *Charisius*, laid it down for a Rule, that such Participles in *ns* should always have *e* and not *i* in their Ablative.

PROMISSUS. *Lib. 20. cap. 39. pag. 399. A 10.* *Cui aliquando libertas illa permissa est, ut, quos vellet, proxime regnatura curatores apponeret?* Thus I have made it, tho' contrary to all the Copies which have *promissa*—*vellent*—*apponerent*. The two last this Author has not the Confidence to find Fault with; and if he had been wise enough, he ought also to have let the first alone; for there is none tolerably skilled in the Language, who knows not, that *permissa*, and not *promissa*, is here the only proper Word. Of this I could give innumerable Examples; but these few I hope will suffice. *Sallust. Cat. 59. 4. Marco Petreio exercitum permittit. Jug. 64. 5, ut dimidia pars exercitus sibi permitteretur. Horat. i. Sat. iii. Vers. 123. Si tibi regnum permittant homines. Tac. Annal. 13. cap. 25. 2. Licentia permissa; id. hist. 1. 87. 4. Summa expeditiq-*
nis

nis permissa. Justin. ii. 7. *Administratio reipublicæ annis magistratibus permissa.* And to name no more, Buchanan himself, *Psal. ii. At vos in populos quibus est permissa potestas.* What this Author says on the Participle *promissus*, is absolutely out of Purpose, and the Application of it so intolerably absurd, that nothing can be more *.

RECURRENS. *Lib. 1. cap. 47. pag. 20. B 4. Freti recurrentis & in se contorti vortices.* So I (as is judiciously advised by Mr. Crawford) have given it, and not *recurrentes*, as the other Copies have it, being persuaded, notwithstanding what our Author has said to the contrary, that it should be so read. *Non enim vortices recurrunt, sed unda contrariis æstibus incitata vortices illos efficit.*

SPERNANDUS. *Lib. 2. cap. 44. pag. 42. C 12.* This Author is so absurd, as to condemn me for having *sperendas* instead of *spernandas*; for which he gives this admirable Reason, *Cicero*, says he, *has aspernor*, and its Participle *aspernandus* of the first Conjugation; and why may not the simple Verb be so too? With this Author then it is of no Importance, whether we say *sperno spernavi*, or *sperno sprevi*, and *sterno sternavi*, as well as *sterno stravi*; for *consterno* and *consternatus* are to be found of the first Conjugation in several Authors. And why not *lego lexi*, as well as *diligo dilexi*, and *vi, vo vivavi*, as well as *convivor* and *convivatus*, &c. Did ever Man, that knows what Language is, talk at this rate?

TENTATUS. *Lib. 18. cap. 45 pag. 362. D 2. Libertate frustra attentata.* So I, after Messieurs Crawford and Melvil, for which the first and all the foreign Editions

* I cannot here omit to observe a gross Mistake, which the other-ways tolerably learned *Christ. Aug. Heumannus*, in his *Pæcile* or Miscellaneous Epistles has fallen into, who *vol. 2. epist. 3.* would needs correct a Passage in *Seneca. epist. 4.* and where all the Copies have *neminem eâ fortuna provexit, ut non tantum illi minaretur, quantum permiserat*, will have us to read instead of *permiserat*, *promiserat*. The Sense of *permiserat* here, being the same with *tradiderat* or *concesserat*, and agreeing with that of *Publius Memographus*, *Nil eripit fortuna nisi quod dedit*; and that of *Cicero, Fam. v. 18. Plus tibi virtus tua dedit quam fortuna abstulit*,

Editions have *attenta*. This our Author confesses to be an Error of the Press; but then he would have us to read *tentata*; and the Reason he gives for preferring it to *attentata*, is, *that the concursus vocalium, which according to Quintilian, says he, hiantem facit orationem, offends his delicate Ears*; as if there were not the same *concurfus vocalium*, or rather *syllabarum* in *tentata*, that there is in *attentata*. If that is a good Reason, then all *Latin Words* that end with *tata*, must be banished the Language, and henceforth we must not say, *lis contestata, omnia occultata, mulier incommitata*, and the like. But perhaps he is disgusted at the three *A's* in the Word; if so, we must not say, *jaçtata, cantata, vastata, agitata, habitata, affectata, labefactata*, and innumerable such like. I might add, that the Syllable *at* in *attenta*, as it is in the first Impression, is a plain Proof, that *Buchanan* designed *attentata*; and why not that, as well as *attentatam* in *Cic. ad Quir. c. 7.* and *intentata* in *Horace, Ode i. 5.*

C H A P. X.

Of Adverbs, &c.

ANTE. *Lib. 5. cap. 7. pag. 75. E 8. Multò, quàm antè, acriùs murum aggressi.* I am here again upbraided for *Want of Taste, Want of Judgment, and Ignorance of the Latin Tongue*, in following the Manuscript, which has *antea* in this Place, instead of *antè*, which is the Word in the printed Copies: For, according to this Author, no Word should begin with the same Vowel, with which the preceding Word ended; than which Conceit nothing can be more whimsical, as I could shew by innumerable Examples. I hope he will allow, that *Cicero* had as nice a Taste as he, who yet made no Scruple to have a Word that began with *a* after this *antea*, which I am blamed for; as in *Epist. ad Attic. 15. 17. Quod ad te antea, atque aded prius scripsi. Fam. iii. 10. Cujus sermo—erat jam antea ad me à M. Cælio perscriptus. Fam. ii. 17. antea auditum.*

C c

and

and *Fam. iv. 1. Antea ad te scripsissem.* May I not here say with the Poet,

Cedite Romani scriptores, cedite Graii,

Unus Homo vobis præripit omne decus.

For if what this wonderfully delicate *Man* says of me is true, then it will be no less true of the great *Cicero* himself, that in the Passages I have here cited from him, he discovers his *Want of Taste, Want of Judgment, and Ignorance of the Latin Tongue!*

CONTINUO. *Psal. xxviii. vers. penult. Vitæ continuò fructibus affluat.* On this I remark, that *Buchanan* seems to use the Word *continuò* for *continenter, assidue, usque*, which the most accurate *Dr. John Ker*, in his *Observations on the Latin Tongue*, condemns as a barbarous Acceptation of that Word; notwithstanding which, this Author pretends he has found an Authority for the Word's being taken in that Sense in *Virgil, Geor. 1. 60.*

Continuò has leges, æternaque fœdera certis

Imposuit natura locis.

And to do him Justice, he here has *Servius* on his Side, who explains the Word *continuò*, *jùgiter, in æternum, ad perpetuum.* But I have the Boldness to affirm, that that great Grammarian is here mistaken, and, that the Word *continuò* in that Place of *Virgil* is to be taken in its ordinary Signification for *statim, confestim, ex illo tempore*; which is clear from the following Words: *Quo tempore primum—Deucalion vacuum lapides jactavit in orbem, i. e. as De la Ruè rightly interprets it, statim ab illo tempore quò, &c.* And perhaps after all, *Buchanan* may have used the Word in the same Sense in the forecited Place; for immediately it is added, *Donec perpetuum sol referet diem, i. e. From that time forward to the End of the World.* Our Author says, he might have mentioned *Quintilian 2. 21 and 4. 9.* but has not thought fit to give us the Words. The Word is not to be found in the former of these Citations, and in the latter (not 9. 4. but 8 and 4.) *Quintilian's* Words are: *Quos, scil. tropos, continuò subjungerem, nisi, &c.* where the Word is plainly taken in its most usual Sense, for *statim, protinus*, or the like. I have an accurate Critique

on

on the Patent, by which Queen *Anne* created *Robert Harley*, Esq; Earl of *Oxford* and *Mortimer*, in which the Word *continud*, used for *successively* or *continually*, is condemned, as not taken in that Sense by any good Author.

DONEC. *Lib. 8. cap. 2. pag. 132. D 11. Ut Scoti tantisper suis legibus & magistratibus uterentur, donec ex eo matrimonio liberi nascerentur, qui regni potentes essent.* Who would not understand *Buchanan's* Words here to signify, *That the People of Scotland should use their own Laws and Magistrates, until Children were begot of that Marriage, who should be fit for exercising the Government;* and consequently, that after such Children should exist, then the *Scots* should be governed by other Laws and Magistrates than they were then under? whereas it is expressly provided in that Treaty of Marriage, that *Scotland* should still continue a separate and independent Kingdom, should enjoy its own Laws, and be governed by Magistrates chosen from among its own People. This Author however would not have *Buchanan's* Words to be taken in that strict and exclusive Sense, and pretends to prove it by Examples taken from the holy Scriptures, in which the Words, which answer to the Latin *donec*, or the English *till*, or *until*, or *to* or *unto*, are used in an *unlimited Sense*. But (not to mention, that Words in some Languages are used in a looser or larger Sense, than the Words answering to them in others, and that several of the Citations are out of Purpose) this Author has thought fit to overlook the additional Adverb *tantisper*, which, when joined with *dum* or *donec*, confines the thing spoken of to a certain limited Period of Time, which it is not to exceed. This appears from the very Etymology of the Word, which being compounded of *tantus*, and signifying *tanto tempore*, or *tamdiu*, denotes just so long a Time, and no longer than in that Sentence is expressed. And when this Author shall find *tantisper dum*, or *tantisper donec*, used by any Latin Writer, good, bad, or indifferent, or otherwise than I have represented, then, and not till then, shall I yield to his Opinion.

DUM. *Lib. 8. cap. 30. pag. 142. A 2. Bruffius tantum moratus, dum à Pontifice Romano veniam cædis in æde sacra factæ, obtineret, proximo mense Aprili—rex coronatur.* In my Note on these Words, I have shewed, that what *Buchanan* here writes could not possibly be true. But this Author, to whom nothing that *Buchanan* says is impossible or improbable, thinks he has fallen upon a Way, how a Pardon might be obtained from the then Pope, within the Space here mentioned by *Buchanan*, by telling us first, that the Pope then resided at *Avignon*, and not at *Rome*, and in how short a Time *Cicero* had a Letter from *Britain*. But all this is idle Stuff and Gibberish: For, *First*, It must suppose, that *Robert Bruce* had immediately, upon his having killed the *Red Cumming* at *Dumfries*, a Courier ready, and a Letter written to be sent to that Pope, in order to obtain a Remission for that Slaughter. And, *2dly*, That his Holiness no sooner received that Letter, but instantly he was so complaisant, as to grant what was desired of him. But, *3dly*, It supposes, that the Pope favoured King *Robert's* Interest, when it is notoriously known, that all along he sided with the King of *England*, not only against *Robert Bruce*, but against the whole *Scottish* Nation. *4thly*, And which puts the Matter beyond all Dispute, we find in *Rhymer's Fædera*, that the same Pope did by his Bull, dated 18th *May*, command the Archbishop of *York* and Bishop of *Carlisle* to excommunicate King *Robert* for the Crime he had committed. For is it to be thought, that the Pope would so soon cause King *Robert* to be excommunicated for a Crime, which he had pardoned some few Weeks before, if we will believe this Author? I leave it to the Reader to judge, whether he does not likewise stand in need of a Pardon from his spiritual Fathers, for the base and unworthy Language he here gives me?

EA. *Lib. 15. cap. 61. pag. 301. E 3. Eò totâ ferè nocte profectus.* So I from the Manuscript have made it, and not *ea*, as it is in the other Copies, for which I am most unjustly blamed by this Author, who, by placing this Word among his Adverbs, seems to take it for

a Word of that Class; but what Sense he will have his Reader put upon it, he does not to think fit to inform us.

FERE. *Lib. 1. cap. 22. pag. 10. A 1. 2. &c.* I had observed, how loose *Buchanan* is in his Chronology, who here, and in many other Places, uses the Adverb *ferè*, with respect to Time, very unaccurately, as I have proved. The long Clutter *Mr. Man* entertains us with here-upon that Head, is so idle and unsatisfactory, that it is not worth while to take any notice of it. I only observe, that this Author is mistaken, in applying the Word *ferè* (in *Lib. 4. pag. 61. D 10.*) to *septimo anno*, when it is plain, that *Buchanan* refers it to the Word *gesta*, signifying, these were the most considerable Actions *Julius Agricola* performed that Year, which, according to *Tacitus*, were done in the *sixth*, and not in the *seventh* Year of his *Expeditions*.

IBI. *Lib. 6. cap. 3. pag. 93. A 6.* *Mr. Crawford* thought the *ibi* in this Place superfluous; and notwithstanding all this Author has said to the contrary, I am still of the same Opinion.

ILLIC. *Lib. 20. cap. 39. pag. 398. E 3. Neminem enim—pœnas legum illic effugere voluerunt.* I am here blamed for having *illi*, where the first Edition has *illic*; this Author however is for retaining the *illic*, but has no other Way of doing it, but by giving it a Signification, which I am perswaded it never had, *viz. no, not in that eminent Station of a King's Wife.* But before he makes this Remark, he breaks out into such a Rage and Fury against me, that while the Fit is on him, it would not be safe for me to come in his Way. The Occasion is this, in a marginal Note of my Answer to *Mr. Logan*, p. 33. I had taken notice, that an Author of an Introduction to some Books that he was to print, whom now I find to have been this same *Mr. Man*, does in his Page 29. justify and approve of the *King-killing Doctrine*. In that marginal Note, I say, *That it is a Pity, that Author did not live in King Charles I.'s Reign; for if he had, Cromwell could hardly have chosen a fitter Assessor to have sat with President Bradshaw on that King's*

King's Trial. How just I am in that Observation, he himself has shewed, as in other Places of this his doughty Performance, so particularly here, where he tells us, *That Ireton prompted Cromwell to that King's Murder; and that the Case, as it stood between him and the King, was plainly that of killing or being killed.* What is this else but apologizing for the most flagitious Crime that the vilest Traitor can possibly commit *.

ITIDEM. *Lib. 9. cap. 4. pag. 154. ult. Non itidem admonitus.* My Remark on this Place is, that for *itidem* we should read *identidem*, which I am so fully convinced to have been *Buchanan's* Word, that I am sorry I did not put it into the Text, any thing said to the contrary by this Author notwithstanding.

LEVITER. I am blamed here by this Author, for saying modestly that in *lib. 1. cap. 20. pag. 8. D 10.* and *lib. 4. cap. 32. pag. 63. D 9.* and *lib. 19. cap. 10. pag. 370. A 11.* I would rather read *leniter* than *leviter*, and tho' the Signification of these Adverbs comes so near to one another in some Sentences, that it is hard to say which of them ought to be preferred; yet I hope it can give no great Offence, that I in the forecited Places like *leniter* better than *leviter*. There are other three Places where I take greater Freedom; the first is *lib. 17. cap. 59. pag. 355. A 6.* where I change *leviter* in-

to

* The Impiousness of the Apology this Author makes for *Cromwell's* Murder of the Blessed King *Charles I.* is so well set forth in a Book writ at that very Time, entituled, *Modern Policies*, p. 109. that the Reader will pardon me to give it in that Author's Words. "It has been observed, says he, that in all Innovations and Rebellions (which ordinarily have their Rise from Pretences of Religion, or Reformation, or both) the Breach and Neglect of Laws, hath been authorized by that great Patroness of illegal Actions, NECESSITY. Now the Politician is never without such an Advocate as this; for he cares not to distinguish, whether the Necessity be of his own creating, or no, as for the most Part it is, being indeed an Appendix to the Wrong he undertakes, and signifies no more, than that he is compelled to cover Wrong with Wrong, as if the Commission of a second Sin were enough to justify the first. He changes that old charitable Advice, *Benefactis benefacta aliis pertegito ne perpluant*, into *vitia vitiis aliis pertegito ne perpluant*; that so heaping one Crime upon another, the latter may defend the former from the Stroke of Justice, &c."

to *leniter*; the second is *lib. 18. cap. 33. pag. 385. B 4.* where I change *levitatis* into *lenitatis*; and the third *lib. 16. cap. 24. pag. 312. D 2.* where I change *levibus* into *lenibus*; and I assure myself that every Reader, except Mr. Man, will approve what I have done. By the by, I cannot here omit to observe, that this Author imposes upon his Readers a Citation he brings from *Aulus Gellius, lib. 7. cap. 11.* (not 17. as he has it) *veteres homines, qui proprie et integre loquuti sunt, levitatem appellaverunt, proinde quasi lenitatem*; when he could not but know, that the latest and best Editions, particularly those of the two *Gronovii*, have there *perinde* and *vilitatem*; and that that is the true Reading, is evident from the Words intervening, which he has purposely left out, *leves dixerunt, quos vulgo nunc viles & nullo honore dignos dicimus*. What further establishes this Reading, is that *levitas* in a moral Sense is always a Vice, and *lenitas* generally a very commendable Virtue, and hardly ever a Vice, but by the Fault of those who receive the Benefit of it.

MINIME. *Lib. 1. cap. 7. pag. 4. A 6 7. voluptatem minime illiberalem, et inhumanam, quatenus moribus est innoxia, minime abominandam.* 'Tis not true what this Author says, that the Repetition of the Word *minime* in the End of this Sentence grated my Ears: All I say is, that *neutiquam* or some such Word, would have pleased me better. The Example he brings from *Cicero, Fam. 13. 1. homo minime ambitiosus, minime in rogando molestus*, is not parallel; for had *Buchanan* said *voluptatem minime illiberalem, minime inhumanam*, it would have been a very beautiful Repetition, but not so here, where the Words stand at so great a Distance from one another.

NON. *Lib. 15. cap. 43. pag. 296. B 7.* I am accused here for leaving out the Word *non*, which is in all the Editions. This I did by the Advice of the most judicious Mr. *Crawford*, who saw the Addition of that Word would give a Sense directly contrary to what the Author intended. The like Freedom I have taken with that negative Particle, *lib. 1. cap. 23. pag. 10.*
A 8.

A 8. where tho' some Copies of the first Impression have it, yet he owns that he has two Copies where it is left out. There are also two other Passages, viz. *lib. 2. cap. 24.* and *de jure regni, cap. 68.* in which the learned Gentleman who had the Oversight of the *Edinburgh Edition anno 1727*, has by my Consent, as he words it, omitted that Particle: In all which this Author grievously complains, that we have *corrupted these Passages*; and for Proof of it, as well as for an Ostentation of his Learning, he brings in a great many Examples, in which two Negatives do not, as usually, make an Affirmative, but on the contrary heightens and enforces the Negation. Of this I myself have taken particular Notice in my *Grammar*, Part II. p. 300. and have given some Examples of that kind. But neither these, nor those brought by Mr. *Man*, will justify the Addition of the Adverb *non* in the Places above mentioned, there being a great Difference between the one and the other, as I could clearly shew, if there were Necessity for it. There is one of these Examples brought by him from *Virgil, Geor. 1. 390. Nec nocturna quidem carpentes pensa puellæ Nescivere hiemem*; in which the two Negatives, *nec* and *nescivere*, do not, as this Author would have it, make a strong Negation, but on the contrary, a plain and positive Affirmation, as every body who reads the Context will at first Sight perceive.

PAULATIM. *Detec. pag. 6. lin. 28.* Here this Author falls foul upon Mr. *Burman*, for thinking that there is an Error in the Word *paulatim*, and that for it *Buchanan* probably writ *palatium*. And I am here doubly blamed, 1st, For allowing that Error to be discovered by a Foreigner; and, next, That both that Foreigner and I are mistaken; and that *paulatim*, contrary to our Opinion, is still the right Word.

POPULARITER. *Lib. 11. cap. 4. pag. 198.* E. ult. Monsieur *Le Clerc* in his *Bibliothèque choisie*, had blamed *Buchanan* for using the Word *populariter* in another Sense than in what it is taken by good Authors; and I am found fault with, for being so modest, as not altogether to contradict him. I had brought several Examples,

amples, by which I endeavoured to shew, that *Buchanan's* Acceptation of the Word is not quite amiss, to which this Author adds one from *Quintilian, Institut.* 12. 9. in these Words, *Oratio—totas vires populariter explicabit*, where he will have the Word *populariter* to signify *uno agmine*. But besides that this will not come up to the Sense in which *Buchanan* used the Word in several Places, it is my Opinion, that there it is to be taken for *more populi, ut vulgo fit*, i. e. *After the ordinary Manner used by Orators on the Occasion there mentioned.*

PROINDE. *Lib. 1. cap. 22. pag. 10. B 4. Ac perinde steriles.* My Note here is, that for *perinde Buchanan* perhaps wrote *proinde*. *Burman* indeed here, and in his Notes on *Quintilian*, shews, that these two Words are so often confounded by the *Roman* Authors, that in some Places it is hard to know, whether we should read the one or the other. All I shall say on the Head is, that as *Buchanan* designed to signify *propterea, idcirco*, or the like, *proinde* here seems to be more proper than *perinde*; but whatever is in this, I have left the Word *perinde* as I found it.

PROPE. *Lib. 12. cap. 31. pag. 229. A 4. 5. Homini prope novo.* Here I observe, that *Buchanan*, from the Hatred which he and his Patron the Earl of *Murray* bore to the Family of *Hamilton*, is very unjust, in calling *James*, the Chief of that Family, *homo prope novus*, almost an Upstart, or who had made no Figure in our History to that Time, when he himself, *p. 149.* gives a very different Account of the Origin of that Family, by telling us, that the Founder of it in this Country was a Nobleman of *English* Extraction, who having killed one *Spencer*, a Person of great Quality and high Favour at the *English* Court, was forced to flee to *Scotland*, where he was honourably received, and obtained some Lands from the ever glorious King *Robert the Bruce*. But these things this Author has thought fit to overlook; and tho' *Buchanan* does in the two different Accounts he gives of this Family, plainly contradict himself, yet he must notwithstanding be still in the right.

QUA. *Lib. 18. cap. 1. pag. 348. B 8. Quà navis appulit.* Mr. Man is here offended, that I, by Mr. Crawford's Direction, should read *quo* instead of *qua*, and goes about to defend the *qua* by Quotations from several Authors; all which I could shew not to answer his Purpose, if the Matter required it. It has displeased him likewise, that I have not confuted John Ker's Observation, that we should not say, *navis appulit*, but *navis appulsa est*, by the Examples brought from good Authors by Perizonius, as if I was obliged to take notice of every thing that might be said with respect to Buchanan's Latinity.

RECTA. *Lib. 20. cap. 49. pag. 399. B 6. A quibus recta, & ordine cuncta fuisse acta judicatum est.* So all the Editions, except that of Francfort, anno 1594, which has *rectè*, and is certainly the right Reading, there being no Phrase or Formula more usual in the Roman Histories and Laws, than *rectè &*, or *atque ordine*, of which I have given some Examples in my Note on the Place, and might have given many more, if there were the least Need for it. Buchanan himself, as this Author acknowledges in several other Places, uses the Phrase *rectè* [not *recta*] *& ordine*. But this Author, possessed with a perpetual Spirit of Contradiction, will notwithstanding have *recta* to be the true Reading of this Place, as if *rectè* and *recta* might be used promiscuously upon all Occasions. He brings here some Examples, to prove what he would be at; but all of them so insufficient, that I should be laughed at, if I should so much as mention them. If what I have said will not suffice, I remit the Reader to the most elaborate Treatise of that great French Lawyer, Barn. Brissonus, *de formulis & solennibus populi Romani verbis*, who, p. 219. brings a great many Examples of that Phrase from Livy, Cicero, &c. But, *recta & ordine facere*, is a Phrase not to be found in any Author whatsoever.

SEMEL. *Lib. 2. cap. 29. pag. 35. B 1. Quanquam enim non penitus ac semel innovetur, tamen in perpetuo fluxu est, scil. sermo.* Mr. Man's Accusation against me is, that here and in some few other Places, I have *simul* instead

instead of *semel*; my Reason for that Change was, that I looked upon these Words *semel* and *simul* as having different Significations, tho' near approaching to one another, the one as an Adverb of Number, answering to the English *once* or *at one Time*; the other as what is called *adverbium congregandi*, when more Things than one are said to be or happen at one and the same Time; and I am sure that this was *Buchanan's* Meaning in all or most of the Places where that Change is taken Notice of. I am not ignorant that these Adverbs have been written the one for the other in many Authors, as is observed by *Bently*, *Horat.* i. *Epist.* 7. 96. and *Burman*, who on *Ovid*, *Metamorph.* iv. 450. says that most Copies have there *semel* for *simul* *solemni permutatione*, and makes the same Observation on *Quintil. declam.* iv. 11. This Author, after his ordinary Way, musters up a great many Passages, in which the Word *semel* is, according to him, used in the same Sense as in the Places cited by him from *Buchanan*. Of these several are not to the Purpose, and others perhaps are owing to the Carelessness of Transcribers. But whatever is in this, I could, if it were necessary, bring as many Examples with the Word *simul* in them exactly corresponding to the Sense of *Buchanan's* Words, where I have put *simul* instead of *semel*. Upon the whole, this one Thing I am sure of, that the Sense is the same, whether in these Places we read *semel* or *simul*, and is plainer and easier to be understood with the latter than with the former. Had it been otherwise, 'tis not likely that so accurate a Man as Mr. *Burman* would have omitted to take Notice of it.

UNA. *Lib.* 15. *cap.* 57. *pag.* 301. A 6. *navicula una*. I am found Fault with here, first, for not pointing this Sentence right. And secondly, for adding the Word *una*, which is not in any Edition. As to the Pointing, I am sure it is right, and so it is pointed in the *Geneva* Edition. The Word *una* I had from the Manuscript, tho' I have neglected to mention it, probably because the Sense seems not to be full without it;

and I take it there to be rather a numeral Adjective than an Adverb.

UT. *Lib. 4. cap. 33. pag. 63. E 7. ut uxore inde sumpta, &c.* This *ut* in all the Copies, I on the Faith of the Manuscript, have changed into *et*, which probably I would have done, tho' I had wanted that Assistance. This Author, that he might not part with any Thing that is in his first Edition, will have the Particle *ut* to be an Adverb and not a Conjunction, which he could not but see would make a very awkward Way of Speaking, and unworthy of *Buchanan's* Style.

VIXDUM. *Lib. 11. cap. 1. pag. 197. D 6. vixdum septimum ingressus annum.* I pass over the inhuman and barbarous Manner in which I am here treated by this Author, especially as there was so little Occasion for it. I had noted that *Buchanan* and *Heſtor Boece* were very loose in their Chronology, when the one says, that when our *James II.* succeeded his Father, he was *vixdum septimum ingressus annum*; and the other *vixdum sextum ætatis annum excessisse*. This taking the Word *vixdum* in a strict philosophical Sense I thought not to be true, for *James II.* was six Years and near four Months old, when his Father died; and therefore it could not be justly said of him, that he had scarce yet entered the seventh Year, or scarce yet passed the sixth Year of his Age. That I in mentioning *Boece's* Words, have *nondum* instead of *vixdum* was a plain Oversight, I looking upon the Signification of these two Words to be much the same. Examples indeed are found where *vixdum* is taken in a looser Sense, as signifying that some very small and inconsiderable Part of Time is past, with respect to the Time there mentioned, as in that of *Livy* quoted by our Author 34. 59. *vixdum ii profecti erant, cum, &c. i. e. they had scarcely set out, or had but just begun to set out.* But when the Time is particularized, as here in *Buchanan* and *Boece*, that Latitude will hardly be allowed, as in that of *Cicero*, *Dolabella valde vituperatur—quod tibi tam cito succederet, cum tu vixdum triginta dies in Syria fuisses;*
where

where no body will say that the 30 Days were past, when the Thing here spoke of by *Cicero* happened.

CHAP. XI.

Of Prepositions, &c.

A or **AB**. I am here blamed for I know not what; for after this Author has told us, that *Buchanan* knew that *à* ought not to be used before *j* Consonant, but *ab*, as *Ab Jove principium*, *Ving. pueri abs janua*, *Nep. Ec.* he seems to blame me for having *ab Joanne Humio*, *ab Joanne prorege*, *ab Joanne Damascena*, *ab Joanne Knoxio*, where all the other Editions have there *à* instead of *ab*; and yet with the next Breath, he contradicts himself, by saying that the Author in these fore-mentioned Places considered *j* as a Vowel, and if so, *ab* and not *à* was the only proper Preposition.

Next I am condemned for following the Manuscript, which *lib. i. cap. 28; 29. pag. 12. A 2. B 5.* has *bruitur à dorso Badenachie*, and *Nessus à lacu Nesso effluit*; whereas the other Editions have *à dorso* and *à lacu*, which he approves of, tho' contrary to the Rule he gives us from *Servius* concerning these Prepositions, namely, that *à* and *ab* differ from *ex* and *ex* in this, that the former signifies *Nearness*, and the latter *Distance of Place*. How this Author can here apply this Rule, I know not; for I cannot think he will say, that a River does not issue out of a Hill or Lake till it is at some Distance from it, unless he will say, that these Rivers have run for some Space under Ground, and did not break forth till at some Distance from whence they originally issued. Besides, I doubt, if *effluere à lacu* be Latin; for that is the same as if we should say *fluere ex à lacu*.

Again, I am much blamed for having *lib. 10. cap. 54. pag. 195. D 1.* *cecidit à Scotis* for *à Scotis*; for which last Reading he pretends to give a great many Examples, but all of them quite wide of the Purpose. That *à Scotis cecidit* is here the proper Phrase, I could prove by many Examples from the best Authors. But because these in *Buchanan* will have most Weight with him,

him, I shall instance a few of them, pag. 138. C 7. è Scotis periit Andreas Moravius; pag. 139. D 3. ceciderunt è Scotis supra decem millia; pag. 145. D 4. è nobilitate Anglica ceciderunt circiter ducenti; pag. 156. A 2. ceciderunt è Scotis ad tria millia; pag. 174. E 8. è Scotis cæsi centum; pag. 184. C 1. cecidere in eo conflictu ex Anglis circiter bis mille—è Scotis et Gallis pauci; See also pag. 185. A 5. pag. 195. D 1. pag. 218. D 4. pag. 253. C 9. pag. 290. B 7. and pag. 298. E 2. I might add to this, that the Preposition *à* or *ab* in such Sentences, might cause the Reader mistake the Killers for the Killed, as in that of Ovid, Met. 13. 597.

Occidit à forti (sic vos voluistis) Achille.

which shews the Person killed to have been on the Trojan, and not on the Græcian Side. After this I suppose it is needless to add, that the Manuscript has in the Place quarrelled, pag. 195. D 1. è Scotis, and far less, that *Cæsar*, *Hirtius*, *Paterculus*, *Justin*, *Curtius*, and other Roman Authors have the same Way of Speaking.

AD for *apud*. Lib. 8. cap. 33. pag. 143. C 3. morbo ad Lancastriam decessit. This Author will rather speak downright Nonsense, than own *Buchanan* to be mistaken in this Place, who says that *Edward I.* of England died at *Lancaster*, when according to all English Histories he died at *Burgh of the Sands*, which is distant from *Lancaster* upwards of 50 Miles. The Way this Author takes to reconcile *Buchanan* to these Historians, and to real Fact, is so absurd, I need only to mention it: It is this; by rummaging over *Rymer's Fœdera Angliæ*, he has found that King *Edward*, as he was preparing an Expedition against the *Scots*, was seized with a Distemper on his Road in several Places, and among the rest at the Town of *Lancaster*, for which he had no other Reason, but that he has found a Place in the Diocese of *Durham*, called *Lanchester*, at which Place however we do not find that *Edward I.* touched in that Expedition; as if to be sick at a Place, and to die at a Place, were the same Thing.

Lib.

Lib. 8. cap. 52. pag. 150. A 12. The like Method he takes to defend another palpable Error *Buchanan* has fallen into in this Place; *ad Tinam erant duo oppida, Carleolum et Novum Castrum.* Whereas *Carlisle* is situate on the River *Eden*, (called in *Ptolemy's Itinerary*, *Ituna*) and *Newcastle* upon the River *Tine*; the one distant from the other, according to *Buchanan* himself, about 50 Miles. He adds the Word *inferius*, which it would puzzle this Author to make Sense of, unless he will say that the River *Tine* runs from one Sea to another, or that *Newcastle* stands on a lower Ground than that on which *Carlisle* is situated. But let us see how he salves the Matter; why, he finds from *Camden*, that South *Tine* has its Rise in *Cumberland*; but will it thence follow, that *Carlisle* stood upon that South *Tine*; or to come closer to the Point, that *Tine* and *Eden* are but one and the same River?

Lib. 9. cap. 25. pag. 162. D 5. In all the Copies, except that of *Elzevir*, anno 1668, the Words *ad arcem* in the former Part of the Sentence are repeated towards the End of it. That either the one or the other are superfluous, is so evident, that none but a Mr. *Man* can have the Face to deny it. To say with him, that the first *ad arcem* signifies *near or about the Castle*, and the second *close to it*, is such Nonsense, as deserves not to be answered.

He has another Remark upon the Preposition *ad*, *lib. 6. cap. 42. pag. 106. C 6.* where I have left out that Preposition before *pristina instituta*, as not agreeing with the Word *restituenda* in the End of the Sentence. But this Author, who has always some Figure or other to help him out when he is pinched, will have the Word *negotia* here understood; in which idle Notion, I suppose he will find few to agree with him, and yet fewer who will think me ignorant of the Signification of *ad*, in the many Examples with which he very idly fills his Remark.

That his Readers may have a high Opinion of his extraordinary Learning, he entertains them with some other Observations on the Preposition *ad*, with which

I am

I am noways concerned. Some Cavils indeed he has towards the End of them, but so silly and trifling, that it would be Loss of Time to take any Notice of them.

CUM. *Lib. 9. cap. 5. pag. 155. C 6. Cum hac igitur classe Kingornum vecta, Cal. Aug. navales copias exposuit.* This *vecta* in all the Copies I have changed into *vectus*, for which I have given such Reasons in my Note on the Place (and to which I still adhere) as will satisfy those that are skilled in the Language, maugre all this Author has said to the contrary. He thinks indeed he has refuted me by Examples brought from my own Grammar; but these, tho' pertinent to what I was then upon, are quite impertinent to his Purpose, as I could shew at Length, if there were Need for it. The Words, *cum hac classe*, are indeed what is called the *Ablative comitatus*; but then it is such a Way of speaking, as is said of *Deucalion* by *Ovid*, *Met. I. 319.*

Cum consorte tori parvâ rate vectus adhæsit.

where *vecta* would be a very improper Word. Thus in *Sil. Ital. 12. 363. Agmine advecto cum classe*, and not *advecta*. And, *Livy, 42. 49. Consul cum omnibus copiis transvectus, ad Nymphæum in Apolloniati agro posuit castra*, and not *transvectis*. And *Ovid. Met. lib. III. 150.*

— altera lucem

Cum croceis invecta rotis Aurora reducet,

and not *invectis*. Thus *Hirtius, B. Afr. cap. 62. Leptim universâ classe vectus*, where *Dr. Clarke* informs us, that some MSS. have *cum universa classe*: at least the *cum* must there be understood.

E or EX. *Lib. 15. cap. 3. pag. 282. B 4. I am here challenged for corrupting Buchanan's Text, and that without Reason or Authority, in reading (for è quibus) in quibus supra trecentorum è prima nobilitate nomina continebantur.* Would any body but *Mr. Man* say, that
I had

I had no Reason for making that Change, when *è quibus* here would be downright Nonsense; and the thing is so palpable, that all the foreign Editions had made that Change before me? To support *è quibus*, he brings for Examples *ex toto*, *ex tuto*, and *ex vano*, for *in toto*, *in tuto*, and *in vano*. But what Resemblance have these and the like Phrases to Buchanan's Words? For who ever yet said, *Codicilli reperti è quibus virorum nomina continebantur*? for the Sense, or rather Nonsense of that would be, *That Names which were not in a Writing, were yet contained in it*. And that this seems to be our Author's Meaning, appears by the Examples he brings from Livy, 29. 1. *Ex eis trecentos juvenes circa se habebat*, where he tells us, that Sigonius will have *'ex eis* to signify *præter eos*, which Notion the very learned Mr. Drakenborch most justly rejects.

ERGA. Lib. 20. cap. 35. pag. 397. A 7. *Corpus suffocati in proximum erga muros hortum per portulam (cujus ante memini) efferunt*. That *extra*, and not *erga*, is here the right Reading, is so obvious to common Sense, that I would have made that Change, tho' I had not found it in the foreign Editions. This Author brings an Example from Plautus of *erga* for *è regione*; but besides that such an Use of the Word is very singular, it makes nothing for his Purpose here.

IN. Lib. 13. cap. 8. pag. 242. C 9. *Primum conventum, qui indictus erat in sextum Octobris diem, Edinburgi habuit*. Thus I have corrected it from the publick Records, for which all the Editions have *in sextum Novembris diem*; but with this Author all our publick Records and most authentick Documents must be wrong, rather than the infallible Buchanan be guilty of an Error.

He concludes this Chapter with telling us, *That in my Notes I have discovered my Ignorance, Inattention, Insincerity, &c.* under the Prepositions *circa*, *circiter*, *in*, *intra*, and *per*, which he says he has passed over, for Want of Room, and Want of Leisure. But from the Examples he has given us under the other Prepositions he has named above, it is easy to guess, that he would

E c

not

not readily have had better Success in these that he has passed over.

CHAP. XII.

Of Conjunctions, &c.

THIS Author, in the Beginning of this his last Chapter concerning Conjunctions, seems to be very sorry, that he could find nothing to lay to my Charge in the Article of Interjections; of which Part of Speech he could discover none in *Buchanan's History*, but the Word *apage*, adding, *That it is not easy to imagine, how Ruddiman could have gone wrong on the Head of Interjections*: But tho' Mr. Man could find no such Interjections in *Buchanan's History*, yet he might have found a great Number in his other Works, in some of which I might as easily have gone wrong, as in the other Parts of Speech, in which, if we will believe him, I have been guilty of so many *Blunders*. Of these Interjections I will furnish him with one of a very singular kind, consisting of one Greek Letter only; it is in the *Franciscanus*, pag. 14. vers. 26.

De pane ut numen faciant, de numine ꝑ ꝑ.

on which I have this Note. *Hec est, quod Christianis auribus horrendum videtur, finum sive sterqus; ꝑ enim, sive phy, interjectio est rem fetidam averfantis*. This Greek Interjection I am afraid will be too applicable to our Author, when this huge Performance of his shall have the unlucky Fate of becoming what *Catullus* writes of the Works of a dull Poet of his Time, named *Volusius*.

Annales, Volust, cacata charta.

But leaving this, let us proceed to his Chapter of Conjunctions, and see how far he will make good these Words with which he introduces them. *We shall soon see*, says he, *his shameful Blunders on the peculiar Use and Signification of Conjunctions*. He begins with

AG

AG for *sed*. Lib. 18. cap. 34. pag. 358. E. 1. *Non modo nuptiis inter me & illum assentiebantur, ac bona, vitamque in consiliis exequendis se omnibus periculis obiecturos promittebant.* Here, by Mr. Crawford's Advice, I have put *sed* instead of *ac*; for who ever yet saw what is opposed in the latter Part of a Sentence to *non modo* in the former Part of it, begin with the Conjunction *ac*? As for Instance, how absurd would it be in such Sentences as these of Cicero, Fam. 10. 6. *Non modo dignitas nulla erit, sed erit summa deformitas.* Idem de Sen. 4. *Si me duo non modo deseruerunt, sed prodiderunt.* Idem 1. Nat. Deor. 43. *Ita fit, ut non modo homines a diis, sed ipsi dii inter se ab aliis alii negligantur.* How absurd, I say, would it be, to substitute *ac* instead of *sed* in these Sentences? The Examples our Author brings from Cicero and Horace are quite misapplied*. Here he mentions other two Places, where I suppose, that *sed* or *at* would be more proper than *ac*, viz. lib. 16. cap. 8. pag. 307. A 10. and lib. 17. cap. 60. pag. 345. C 9. In the first of which we have a *non modo*, as in the preceding Example, which in like Manner requires the adverbative Particle *sed*; and in the second, where one thing is opposed to another, *at* and not *ac* is certainly the proper Word; and my only Fault here is, that I did not receive the *sed* and the *at* into the Text.

AT. Lib. 14. cap. 32. pag. 269. E 6. Here I am made guilty of a quite contrary Fault, in following the foreign Editions, which have changed the *at* into *ac*; which Change is so obviously necessary, that every body but Mr. Man must see it.

AUT for *ac* or *et*, or *que*. Lib. 15. cap. 57. pag. 301. A 4. *funderet aut fugaret.* Who but Mr. Man would blame me for having *et* for *aut*, altho' I had not the Authority of the Manuscript for that Change? There is

E e 2

hardly

* In the original Scots it runs thus, " Thai nocht onelie grantit thair Contentis to our Marriage with him, bot alsua obleist them selves, &c." Who sees not, that *and* instead of *but* in the Beginning of the second of these Clauses, as well as *ac* for *sed*, would be a plain Solecism?

hardly a more common Phrase than *fundere & fugare*, and *fusi fugatique*; but *fundere aut fugare*, was never seen in a Roman Author.

Lib. 20. cap. 34. pag. 396. E 3. Timebat etiam, ne si longior mora interponeretur, aut supplicibus reginæ Anglorum literis eximeretur. Every body must here see, that if we retain this disjunctive Particle *aut*, the Sentence is imperfect; for which Reason I, by Mr. *Crawford's* Advice, have left it out, tho' I believe, that to make the Sentence compleat, *Buchanan* wrote, or designed to have written *aut evaderet, aut supplicibus*, &c. or that, as Mr. *Dundas*, the late learned Professor of Humanity in the Collège of *Edinburgh* conjectured, instead of *supplicibus*, we should read *supplicio*, the Verb *eximeretur* seeming to require such a Dative or Ablative. The various Significations this Author adds of the Particle *aut*, are here all foreign to the Purpose.

AUTEM. *Lib. 19. cap. 9. pag. 370. A 1. Decreverunt autem, &c.* It being obvious, that the Sentence here does not run right, Mr. *Melvil* was for inclosing the Words from *numero enim confisi*, &c. to *decreverunt*, within a Parenthesis; but I chose rather, with Mr. *Crawford*, to leave out the Word *autem*. Neither of these pleases this Author, who, when ever he is straitned, has Recourse to his Figures *Afyndeton*, *Polyfyndeton*, and the like, and here will have *sunt* to be supplied after *confisi*, as if these Figures of his were to take Place at random, and Authors might use them without Discretion, and without having any Consideration, when and where they were proper, or not. Of this we have an Instance in his Remarks on the Conjunction *et*, which he will have to be understood in the following Places. *Lib. 7. cap. 56. pag. 128. E 2. lib. 15. cap. 6. pag. 282. D 10. lib. 20. cap. 12. pag. 389. D 6. ibid. cap. 66. pag. 408. B 3.* where yet to every body else it will appear necessary, except perhaps in the second of these Places, where I from the Manuscript have *multa & magna beneficia*, instead of *multa magna beneficia*, as in the other Copies. *Cicero* indeed is cited by this Author, *ad Attic. 10. 4.* for having *multa magna delicta*; but when

when we take in the whole Sentence, *neque unum—ejus, nec parvum, sed multa magna delicta compressi*, there will appear a considerable Difference between the two Passages, where yet no body will say, that *et* would have been superfluous after *multa*: For the same *Cicero*, i. *de Invén.* 6. has *res multæ & magnæ*; and xii. 65. *multaque & magna inter nos officia paria & mutua intercedunt*. The other Examples from that Author are, as usual, all out of Purpose.

This Author complains, that *lib. 8. cap. 30. pag. 142. B 3.* I have *cum uno aut altero comite*, instead of *cum uno & altero comite*, when he himself acknowledges, that the *Roman* Authors use indifferently the one or the other Way of speaking. See my Note on p. 337. A 10.

The many other Cavils this Author subjoins, on my Omission of the Conjunction *et*, are all so trivial, as not to need an Answer, as will appear by my Notes on the Places to which he refers.

ETIAM. *Lib. 9. cap. 37. pag. 166. E 3.* *cum Scottis etiam est transactum*. Notwithstanding the Ignorance I am here accused of by this Author, I leave it to the Ingenuity of the Reader to determine, whether I had not Reason to say, that *Buchanan* seems by the Word *etiam* to insinuate, that the Peace concluded betwixt the Kings of *England* and *Scotland*, and the Peace concluded between the same King of *England* and *France*, happened about the same Time, when yet near three Years intervened between them.

I say the same on the Words, *lib. 18. cap. 6. pag. 349. D 7.* *liventes etiam pustulæ*, where to me it seems plain, that instead of *etiam* we should read *enim*, notwithstanding all this Author has said to the contrary.

IGITUR. *Lib. 2. cap. 25. pag. 33. C 12.* *cum talem igitur*. For *igitur* I have put *inquam*, and have given such a Reason for it, as will satisfy every impartial Reader, however Mr. *Man* may be displeased with it. This Author pretends to have found an Example in *Cicero, Tusc. 1. 88. hoc igitur probe stabilito, &c.* in which he will have the Word *igitur* to be used for *inquam*, which whoever reads the preceeding long Sentence, will find

find not to be true. Besides, there is this Difference between the Passage brought from *Cicero* and that in *Buchanan*, that in the former the Words before *hoc probè stabilito* make a full and complete Sentence; whereas in *Buchanan* it is suspended and not completed but by the following Words *cum talem inquam, &c.* as I observe in my Note.

NAM. *Lib. 1. cap. 19. pag. 8. D 9. Tota autem regio Gallovidia (nam Gallovid priscorum Scotorum linguâ Gallum significat) appellatur.* I had said, and say so still, that this Particle *nam* seems superfluous, nor do the Examples this Author has brought, prove that it signifies the same Thing with *autem*. I therefore believe that *Buchanan* should here have said *verò* and not *nam*. See *Turfeline de partic. lat. orat. p. m. 656.*

NE. *Lib. 15. cap. 21. pag. 288. B 2. recusabat ne in Hamiltonii potestatem veniret.* I am far from condemning that Way of Speaking, there being Examples of it in *Cicero*. All I say, and that with a *perhaps* too, is, that *recusabat venire*, might seem better; for thus *Suet. Jul. 52. nisi exercitus sequi recusasset*; and *Nero 5. quod potare recusarat*; and *Horace, quid ferre recusent humeri*; and *Buchanan* himself, whose Authority is *sacro-sancta* with Mr. Man, has *pag. 373. E 2. dum accusationem adversus reginam suam — recusat ordiri*, where he might have said *ne ordiretur*.

Lib. 20. cap. 18. pag. 392. A 4. rogabat ne interim ab armis & à prorege creando abstinerent. I have changed the *ne* here into *ut*, after the foreign Editions, as also Mr. Melvil, who has so corrected it in his Copy. The Reason for making that Alteration is so plain, that if the *ne* were retained, it would signify the very Reverse of what *Buchanan* intended. This Author here accuses me of being ignorant, that *ne* sometimes signifies the same Thing with the *Greek νη* or *νη*. I own myself ignorant of what he alledges, but I know that *ne* with a Diphthong has something of that Signification, the same with *profecto, certe, utique* or the like, *i. e.* it is an Adverb of affirming, as *ne* with a Monophthong is of denying;

denying; besides, this *ne* is derived from, or rather the same with the Greek *ναι* (and not *νν*) and is always an Adverb of affirming, and that of the strongest Kind, the very Reverse being (as I said) true of the Particle *ne* writ with a simple *e*, as it is in the first Impression. This Author seeming at last to be sensible that the Particle *ne* would not do in this Place, is for leaving it out, and reading *rogabatque*, the Conjunction *ut* being understood.

NEC. *Dial. de jure regni, cap. 68. pag. 30. l. 30.* Because here in the common Copies we have a *nec* after a *neque*, I have left out the *nec*, which every Body will see to be absolutely superfluous. I have done the same, *Detec. pag. 11. l. 31.* with the Conjunction *ut*, idly repeated when another *ut* went before, and am easy as to what this Author says to the contrary.

Lib. 4. cap. 52. pag. 71. D 1. Ipsi nec aspectum quidem illorum sustinere possent. In my Note I say, that *ne quidem* would perhaps have been better. I do not condemn *nec quidem*, but it is certain that *ne quidem* is incomparably more frequent. The Example this Author brings from *Cicero, Off. 3. 10. nec si quidem erit de ipso amico*, is doubly wrong, 1st, because the best Copies read *ne si quidem*; 2^{dly}, because the *ne* or the *nec* is not a Part of that Clause.

Lib. 20. cap. 37. pag. 398. A 9. nec unquam tamen &c. Mr. Crawford, and I agreeing with him, think that *nunquam tamen* would have been better, that appearing to us the more ordinary Way of Speaking. *Cicero* indeed as cited by this Author, has *nec enim unquam*, where the *enim* is interjected between the *nec* and the *unquam*; and had *Buchanan* said *nec tamen unquam*, nether I, nor I suppose Mr. Crawford, would have taken any Notice of it.

QUE. *Lib. 1. cap. 15. pag. 7. C 1. cumque omnibus locis, &c.* To shew how vain and trifling our Author's Remark on the Particle *que* here is, I need only refer the judicious Reader to my Note on the Page.

QUOD.

QUOD. On this Conjunction, I am accused as guilty of many Faults, some for leaving it out where it should have been kept in the Text, and others for inserting or changing the Word. Of the first Sort he mentions these, *lib. 1. cap. 21, 22. pag. 9. B 11. pag. 10. B 5. lib. 2. cap. 9. pag. 26. A 9. lib. 8. cap. 16. pag. 137. A 4.* In the first and last of these I have expunged the *quod*, as being not only superfluous but marring the Sense, and the former of them on the Authority of the Manuscript; the second and third I have retained, but at the same Time by inclosing the Word in Brackets, I signify that the Sentences would run better without it. As to the second Sort, *lib. 16. cap. 14. pag. 309. B 6.* I have inserted *quod* before *Montis rosarum*, which is much better than making, as this Author would have us, an Ellipse of the Word *præfectus* after *Edinburgi*. In *lib. 17. cap. 40. pag. 338. D 7.* I have *qui*, as have also all the foreign Editions. But says this Author, it should be *quod*, alledging that *q* with a crooked Stroke through the lower Part of it, was designed by the Printer for *quod*. But he must allow me to tell him, that that is not an Abbreviation of the Word *quod*, but of *qui*, which Word the Sense here manifestly requires. The Quotations Mr. *Man* brings from several Authors, and from my *Grammar* among the rest, I dismiss, as not militating against any Thing that I have said or done.

SEU. *Lib. 12. cap. 18. pag. 246. C 8.* I am blamed here for having *sive* after a preceeding *sive*, where all the other Copies have *sive* and then *seu*. That this doubling of that disjunctive Conjunction, is more uniform than *sive* and *seu*, this Author himself acknowledges. But I add, I don't remember ever to have seen it otherwise in any Prose Writer. The Example he brings from *Virgil, Æn. lib. vii. 235.* for *sive* and then *seu*, is not sufficient, Poets being allowed a Freedom which is not indulged to Prose Writers.

VERO. *Lib. 19. cap. 26. pag. 375. E ult. Kennethus verò tertius, &c.* Whoever reads the preceeding Words, will I hope agree with me, in thinking the
Word

Word *verò* here superfluous. That it is very commonly a mere Expletive I knew, but that as such, it should take place here, I can hardly be induced to believe. The Example this Author brings from *Terence, Eun. 5. 4. 8. id verò est quod ego puto mihi palmarium me reperisse*, will not answer his Purpose; for there the Word *verò* does not seem to be a mere Expletive, and tho' it were, it is not a *propos* here.

THUS I have at last got through this formidable Piece; and tho' never Man was put upon such an irksome and ungrateful Task, yet I have not to my Knowledge omitted any Thing that is material, in all the black and heavy Charge this Author has brought against me. That amidst the vast Variety of Things about *Buchanan* and his Works, I should fall into some Errors and Mistakes, was what I laid my Account with from the Beginning; as well knowing it to be impossible for human Nature, on all Occasions, to guard against them. But as I am not conscious to myself, that I had any bad or sinister Design in any of them; and as I had nothing but Truth and Justice in my View, I perswaded myself, that every candid Reader would have pardoned them, tho' they had been many more than they are. And now it has happened very luckily, and as God would have it, that tho' this strange *Man* has attacked me with all the Malice of a furious and enraged Enemy, and has searched into my Writings with the Rigour and Severity of a *Spanish* Inquisitor, yet I hope, I have shewed to the Conviction of every Body except himself, that these my Errors, as I said in my Preface, are *nec multa nec gravia*, neither many in Number, nor of great Moment in their Kind; and which is more, that of those Escapes which he has mentioned (such as are typographical only excepted) almost all of them were either pointed out to me by other Persons, or discovered by myself long before his Book came into my Hands. But this is not the worst in this Author, for not to mention the vile and unworthy Manner in which he has all along

treated me, and the foul Language and *Billingsgate* which is interlarded in almost every Page of his Work; not to mention this, I say, 'tis amazing to see that this *Fault-finder* should himself be guilty of so many Faults, and these so gross and palpable, that when mine are compared to them, they quite disappear and seem to be none at all; and that (as our Saviour speaks) while he was endeavouring to discover a *Mote* in my Eye, he has thrust a *Beam* into his own, or rather has cast such a *Mist* over it, as has disabled him from seeing any Thing in its true and native Colours. And that he is like to continue in the same bad Habit and Indisposition, appears from the Conclusion of this Piece, in which he threatens me with a second Volume, wherein he proposes to shew me *no less ignorant and faulty in the Syntax and Prosody*, than he thinks he has done in the Etymological Part of the *Roman* Language. To which, all I shall say is, that if he has not better Success in that *new*, than he has had in his *former* Undertaking, he had as good let it alone. But let him do in that as he pleases, I am not in the least afraid of him; and am hopeful, that if I shall not live so long, as to give him a suitable Answer myself, others will appear in my Defence, and do me that Justice which the Matter shall require.

F I N I S.

E R R A T A.

Page 45. line 15. read to say. p. 51. l. 28. for *Galenius* r. *Gpelenius*. p. 107. l. 26. for *Canontis* r. *Conontis*. p. 128. l. 22, &c. r. *Cuminus* and *Cuming* or rather *Cumin*. p. 142. l. 2. r. need. p. 149. l. 30. for *jam* r. *tam*. p. 150. l. 31. r. seem. p. 152. l. 39. r. are unworthy. p. 179. l. 29. r. Participles. p. 180. l. 37. r. *abborret*. p. 184. l. 33. *dele* better.